A GRAMMAR OF THE PERSIAN LANGUAGE,

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چو عندليب فصاحت فروشد اي حافظ
تو قدر او بسخن کفتن دري بشکن

THE NINTH EDITION,

WITH CONSIDERABLE ADDITIONS AND IMPROVEMENTS,
AND SOME SPECIMENS OF THE FINEST PERSIAN AND ARABICK HAND WRITING, FOR THE EXERCISE OF THE STUDENT,

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LONDON:

PRINTED BY W. NICOL, CLEVELAND ROW,

FOR PARBURY, ALLEN, AND CO.; S. BAGSTER; T. CUTHELL; JOHN RICHARDSON; HAMILTON, ADAMS, AND CO.; G. B. WHITTAKER; BLACK, YOUNG, AND YOUNG; HOWELL AND STEWART; W. MASON; AND HENRY STEEL.

1828.

THE

PREFACE.

The Persian language is rich, melodious, and elegant; it has been spoken for many ages by the greatest princes in the politest courts of Asia; and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing with equal advantage, the most beautiful and the most elevated sentiments.

It must seem strange, therefore, that the study of this language should be so little cultivated at a time when a taste for general and diffusive learning seems universally to prevail; and that the fine productions of a celebrated nation should remain in manuscript upon the shelves of our public libraries, without a single admirer who might open their treasures to his countrymen, and display their beauties to the light; but if we consider the subject with a proper attention, we shall discover a variety of causes which have concurred to obstruct the progress of Eastern literature.

Some men never heard of the Asiatic writings, and others will not be convinced that there is any thing valuable in them; some pretend to be busy, and others are really idle; some detest the Persians, because they believe in Mahomed, and others despise their language because they do not understand it: we all love to excuse, or to conceal, our ignorance,

and are seldom willing to allow any excellence beyond the limits of our own attainments; like the savages who thought that the sun rose and set for them alone, and could not imagine that the waves, which surrounded their island, left coral and pearls upon any other shore.

Another obvious reason for the neglect of the Persian language, is the great scarcity of books, which are necessary to be read before it can be perfectly learned, the greater part of them are preserved in the different museums and libraries of Europe, where they are shewn more as objects of curiosity than as sources of information; and are admired, like the characters on a Chinese screen, more for their gay colours than for their meaning.

Thus, while the excellent writings of Greece and Rome are studied by every man of a liberal education, and diffuse a general refinement through our part of the world, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us, or considered as entirely destitute of taste and invention.

But if this branch of literature has met with so many obstructions from the ignorant, it has, certainly, been checked in its progress by the learned themselves; most of whom have confined their study to the minute researches of verbal criticism; like men who discover a precious mine, but instead of searching for the rich ore, or for gems, amuse themselves with collecting smooth pebbles and pieces of crystal. Others mistook reading for learning, which ought to be carefully distinguished by every man of sense; and were satisfied with running over a great number of manuscripts in a superficial manner, without condescending to be stopped by their difficulty, or to dwell upon their beauty and elegance. The rest have left nothing more behind them than grammars and dictionaries; and

though they deserve the praises due to unwearied pains and industry, yet they would, perhaps, have gained a more shining reputation, if they had contributed to beautify and enlighten the vast temple of learning, instead of spending their lives in adorning only its porticos and avenues.

There is nothing which has tended more to bring polite letters into discredit, than the total insensibility of commentators and critics to the beauties of the authors whom they profess to illustrate; few of them seem to have received the smallest pleasure from the most elegant compositions, unless they found some mistake of a transcriber to be corrected, or some established reading to be changed; some obscure expression to be explained, or some clear passage to be made obscure by their notes.

It is a circumstance equally unfortunate that men of the most refined taste and the brightest parts, are apt to look upon a close application to the study of languages as inconsistent with their spirit and genius: so that the state of letters seems to be divided into two classes, men of learning who have no taste, and men of taste who have no learning.

M. de Voltaire, who excels all writers of his age and country in the elegance of his style, and the wonderful variety of his talents, acknowledges the beauty of the Persian images and sentiments, and has versified a fine passage from Sadi, whom he compares to Petrarch: if that extraordinary man had added a knowledge of the Asiatic languages to his other acquisitions, we should by this time have seen the poems and histories of Persia in an European dress, and any other recommendation of them would have been unnecessary.

But there is yet another cause which has operated more strongly than any before mentioned towards preventing the rise of Oriental literature; I mean the small encouragement which the princes and nobles of Europe

have given to men of letters. It is an indisputable truth, that learning will always flourish most where the amplest rewards are proposed to the industry of the learned; and that the most shining periods in the annals of literature are the reigns of wise and liberal princes, who know that fine writers are the oracles of the world, from whose testimony every king, statesman, and hero, must expect the censure or approbation of posterity. In the old states of Greece the highest honours were given to poets, philosophers and orators; and a single city (as an eminent writer* observes) in the memory of one man, produced more numerous and splendid monuments of human genius than most other nations have afforded in a course of ages.

The liberality of the Ptolemies in Egypt drew a number of learned men and poets to their court, whose works remain to the present age the models of taste and elegance; and the writers, whom Augustus protected, brought their compositions to a degree of perfection, which the language of mortals cannot surpass. Whilst all the nations of Europe were covered with the deepest shade of ignorance, the Califs in Asia encouraged the Mahomedans to improve their talents, and cultivate the fine arts; and even the Turkish Sultan, who drove the Greeks from Constantinople, was a patron of literary merit, and was himself an elegant poet. The illustrious family of Medici invited to Florence the learned men whom the Turks had driven from their country; and a general light succeeded to the gloom which ignorance and superstition had spread through the western world. But that light has not continued to shine with equal splendour; and though some slight efforts have been made to restore it,

* Ascham.

yet it seems to have been gradually decaying for the last century; it grows very faint in Italy; it seems wholly extinguished in France: and whatever sparks of it remain in other countri s, are confined to the closets of humble and modest men, and are not general enough to have their proper influence.

The nobles of our days consider learning as a subordinate acquisition, which would not be consistent with the dignity of their fortunes, and should be left to those who toil in a lower sphere of life; but they do not reflect on the many advantages which the study of polite letters would give peculiarly to persons of eminent rank and high employments: who, instead of relieving their fatigues by a series of unmanly pleasurres, or useless diversions, might spend their leisure in improving their knowledge, and in conversing with the great statesmen, orators, and philosophers of antiquity.

If learning in general has met with so little encouragement, still less can be expected for that branch of it, which lies so far removed from the common path, and which the greater part of mankind have hitherto considered as incapable of yielding either entertainment or instruction: if pains and want be the lot of a scholar, the life of an Orientalist must certainly be attended with peculiar hardships. Gentius, who published a beautiful Persian work called *the Bed of Roses*, with an useful but inelegant translation, lived obscurely in Holland, and died in misery. Hyde, who might have contributed greatly towards the progress of Eastern learning, formed a number of expensive projects with that view, but had not the support and assistance which they deserved and required. The labours of Meninski immortalized and ruined him: his Dictionary of the Asiatic languages is, perhaps the most laborious compilation that

was ever undertaken by any single man: but he complains in his preface, that his patrimony was exhausted by the great expense of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters. M. d'Herbelot, indeed, received the most splendid reward of his industry: he was invited to Italy by Ferdinand II. Duke of Tuscany, who entertained him with that striking munificence which always distinguished the race of the Medici: after the death of Ferdinand, the illustrious Colbert recalled him to Paris, where he enjoyed the fruits of his labour, and spent the remainder of his days in an honourable and easy retirement. But this is a rare example: the other princes of Europe have not imitated the Duke of Tuscany; and Christian VII. was reserved to be the protector of the Eastern Muses in the present age.

Since the literature of Asia was so much neglected, and the causes of that neglect were so various, we could not have expected that any slight power would rouse the nations of Europe from their inattention to it: and they would, perhaps, have persisted in despising it, if they had not been animated by the most powerful incentive that can influence the mind of man: interest was the magic wand which brought them all within one circle: interest was the charm which gave the languages of the East a real and solid importance. By one of those revolutions, which no human prudence could have foreseen, the Persian language found its way into India; that rich and celebrated empire, which, by the flourishing state of our commerce, has been the source of incredible wealth to the merchants of Europe. A variety of causes, which need not be mentioned here, gave the English nation a most extensive power in that kingdom: our India Company began to take under their protection the princes of

the country, by whose co-operation they gained their first settlement; a number of important affairs were to be transacted in peace and war between nations equally jealous of one another, who had not the common instrument of conveying their sentiments; the servants of the Company received letters which they could not read, and were ambitious of gaining titles of which they could not comprehend the meaning; it was found highly dangerous to employ the natives as interpreters, upon whose fidelity they could not depend; and it was at last discovered, that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written. A few men of parts and taste, who resided in Bengal, have since amused themselves with the literature of the East, and have spent their leisure in reading the poems and histories of Persia; but they found a reason in every page to regret their ignorance of the Arabick language, without which their knowledge must be very circumscribed and imperfect. The languages of Asia will now, perhaps, be studied with uncommon ardour; they are known to be useful, and will soon be found instructive and entertaining: the valuable manuscripts that enrich our public libraries will be in a few years elegantly printed; the manners and sentiments of the Eastern nations will be perfectly known; and the limits of our knowledge will be no less extended than the bounds of our empire.

It was with a view to facilitate the progress of this branch of literature, that I reduced to order the following instructions for the Persian language, which I had collected several years ago; but I would not present my grammar to the public till I had considerably enlarged and improved it: I have, therefore, endeavoured to lay down the clearest and most accurate rules, which I have illustrated by select examples from the most elegant

writers; I have carefully compared my work with every composition of the same nature, that has fallen into my hands; and though on so general a subject I must have made several observations which are common to all, yet I flatter myself that my own remarks, the disposition of the whole book, and the passages quoted in it, will sufficiently distinguish it as an original production. Though I am not conscious that there are any essential mistakes or omissions in it, yet I am sensible that it falls very short of perfection, which seems to withdraw itself from the pursuit of mortals, in proportion to their endeavours of attaining it; like the talisman in the Arabian tales, which a bird carried from tree to tree as often as its pursuer approached it. But it has been my chief care to avoid all the harsh and affected terms of art which render most didactic works so tedious and unpleasant, and which only perplex the learner, without giving him any real knowledge. I have even refrained from making any enquiries into general grammar, or from entering into those subjects which have already been so elegantly discussed by the most judicious philosopher,* the most learned divine,† and the most laborious scholar of the present age.‡

It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the grammar, which was principally wanted, I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter. I have made a large collection of materials for a

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* See Hermes. † A short Introduction to English Grammar.

‡ See Grammar prefixed to the Dictionary of the English Language.

general history of Asia, and for an account of the geography, philosophy, and literature of the Eastern nations, all which I propose to arrange in order, if my more solid and more important studies will allow me any intervals of leisure.*

I cannot forbear acknowledging in this place the signal marks of kindness and attention, which I have received from many learned and noble persons; but General Carnac has obliged me the most sensibly of them, by supplying me with a valuable collection of Persian manuscripts on every branch of Eastern learning, from which many of the best examples in the following grammar are extracted. A very learned Professor † at Oxford has promoted my studies with that candour and benevolence which so eminently distinguish him; and many excellent men that are the principal ornaments of that University have conferred the highest favours on me, of which I shall ever retain a grateful sense; but I take a singular pleasure in confessing that I am indebted to a foreign nobleman ‡ for the little knowledge which I have happened to acquire of the Persian language; and that my zeal for the poetry and philology of the Asiatics was owing to his conversation, and to the agreeable correspondence with which he still honours me.

Before I conclude this preface, it will be proper to add a few remarks upon the method of learning the Persian language, and upon the advantages which the learner may expect from it. When the student can read the characters with fluency, and has learned the true pronun-

* See the *History of the Persian Language*, a *Description of Asia*, and a *Short History of Persia*, published with my *Life of Nader Shah*, in the year 1773.

† Dr. Hunt.

‡ Baron Reviski.

ciation of every letter from the mouth of a native, let him peruse the grammar with attention, and commit to memory the regular inflexions of the nouns and verbs; he need not burden his mind with those that deviate from the common forms, as they will be insensibly learned in a short course of reading. By this time he will find a dictionary necessary, and I hope he will believe me, when I assert from a long experience, that, whoever possesses the admirable work of Meninski,* will have no occasion for any other dictionary of the Persian tongue. He may proceed by the help of this work to analyse the passages quoted in the grammar, and to examine in what manner they illustrate the rules: in the mean time he must not neglect to converse with his living instructor, and to learn from him the phrases of common discourse, and the names of visible objects, which he will soon imprint on his memory, if he will take the trouble to look for them in the dictionary; and here I must caution him against condemning a work as defective, because he cannot find in it every word which he hears; for sounds in general are caught imperfectly by the ear, and many words are spelt and pronounced very differently.

The first book that I would recommend to him is the Gulistán, or *Bed of Roses*, a work which is highly esteemed in the East, and of which there are several translations in the languages of Europe: the manuscripts of this book are very common; and by comparing them with the printed edition of Gentius, he will soon learn the beautiful flowing hand used in Persia, which consists of bold strokes and flourishes, and cannot be imitated by our types. It will then be a proper time for him to read some short and easy chapter in this work, and to translate it into his native

* This was written before Richardson's Dictionary was published.

language with the utmost exactness; let him then lay aside the original, and after a proper interval let him turn the same chapter back into Persian by the assistance of the grammar and dictionary: let him afterwards compare his second translation with the original, and correct its faults according to that model. This is the exercise so often recommended by the old rhetoricians, by which a student will gradually acquire the style and manner of any author, whom he desires to imitate, and by which almost any language may be learned in six months with ease and pleasure. When he can express his sentiments in Persian with tolerable facility, I would advise him to read some elegant history or poem with an intelligent native, who will explain to him in common words the refined expressions that occur in reading, and will point out the beauties of learned allusions and local images. The most excellent book in the language, is, in my opinion, the collection of tales and fables called *Anwārī Suhaili*, by Hussein Vaés, surnamed Cashefi, who took the celebrated work of Bidpai or Pilpay for his text, and has comprised all the wisdom of the Eastern nations, in fourteen beautiful chapters. At some leisure hour he may desire his Munshi or writer to transcribe a section from the Gulistán, or a fable of Cashefi, in the common broken hand used in India, which he will learn perfectly in a few days by comparing all its turns and contractions with the more regular hands of the Arabs and Persians: he must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those in which our books are printed, and are only rendered difficult by the frequent omission of the diacritical points, and the want of regularity in the position of the words: but we all know that we are often at a loss to read letters which we receive in our native tongue; and it has been proved that a man who has a perfect knowledge of any language, may with a proper attention decypher a

letter in that idiom, though it be written in characters which he has never seen before, and of which he has no alphabet.

In short, I am persuaded that whoever will study the Persian language according to my plan, will in less than a year be able to translate and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency, but with elegance. But if he desires to distinguish himself as an eminent translator, and to understand not only the general purport of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabick tongue, which is blended with the Persian in so singular a manner, that one period often contains both languages wholly distinct from each other in expression and idiom, but perfectly united in sense and construction. This must appear strange to an European reader; but he may form some idea of this uncommon mixture, when he is told that the two Asiatic languages are not always mixed like the words of Roman and Saxon origin in this period, "The "true law is right reason, conformable to the nature of things, which "calls us to duty by commanding, deters us from sin by forbidding;" * but as we may suppose the Latin and English to be connected in the following sentence; "*The true* lex *is* recta ratio, *conformable* naturæ, "*which by commanding* vocet ad officium, *by forbidding* à fraude de-"terreat."

A knowledge of these two languages will be attended by a variety of advantages to those who acquire it: the Hebrew, Chaldaic, Syriac, and Ethiopian tongues, are dialects of the Arabick, and bear as near a resemblance to it as the Ionic to the Attic Greek; the jargon of Indostan, very improperly called the language of the Moors, contains so great a number

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* See Middleton's Life of Cicero, vol. iii. p. 351.

of Persian words, that I was able, with very little difficulty, to read the fables of Pilpai which are translated into that idiom; the Turkish contains ten Arabick or Persian words for one originally Scythian, by which it has been so refined that the modern kings of Persia were fond of speaking it in their courts: in short, there is scarce a country in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands Arabick, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs with advantage and security.

As to the literature of Asia, it will not, perhaps, be essentially useful to the greater part of mankind, who have neither leisure nor inclination to cultivate so extensive a branch of learning; but the civil and natural history of such mighty empires as India, Persia, Arabia, and Tartary, cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay; the philosopher will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy.*

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* Want of encouragement, as the Author has already remarked, has made it impossible that works of this kind could hitherto be produced to any considerable extent. Of late, however, a project has been set on foot, and carried into execution, principally by the zeal and intelligence of Colonel Fitz Clarence, by which every Oriental work of value and interest not yet published, is likely to be brought before the British Public. See *a Report of the Proceedings of the first General Meeting of the Subscribers to the Oriental Translation Fund, London,* 1828. Editor.

THE EDITOR'S PREFACE.

HAVING been requested to superintend another Edition of this work, and having deemed it necessary to make some additions to its matter, as well as alterations in its arrangement, it is necessary here to state what those additions and alterations are.

When I undertook to revise the last Edition, it appeared to me that the application of the vowels to the Persian examples, and an abstract of the Arabick Grammar, were absolutely necessary to insure a sound and rapid progress in the learner. All I have seen or heard on this subject since that period, has only tended to confirm the opinion I had formed: and, the consequence has been, every thing then added has now not only been retained, but augmented and in other respects improved.

The additions made are these, viz. 1. An account of the changes which occasionally take place in the letters. 2. Rules with appropriate examples for the introduction of the ي of *unity*, *ascription of greatness*, *particularity*, *&c.* 3. A more compendious method of deducing the form of the Imperative and Aorist from the Infinitives of verbs, for which I am indebted to the suggestions of an ingenious and learned friend. 4. Some additional forms in the tables of the conjugation of verbs, as well as in the derivation of the nouns. 5. An entirely new tract on the Syntax, much more copious than that given by Sir William Jones, and which, it is hoped, will be found more useful to the Student.

6. An Introduction to the Prosody of the Persians, not more extensive perhaps than that given originally by the Author of the Grammar, but certainly more conformable with the usage of the Orientals, and perhaps more easily reducible to practice. 7. A brief view of the principles of the Arabick Syntax. This I have deemed it important to add, because the Student will occasionally meet with entire periods of Arabick composition in the Persian books he may have to consult, and which he will never be able to understand without such assistance; and because the Arabick and Persian Syntax will serve mutually to illustrate each other: it being a fact that the Persians have now for some ages been cultivating their own language upon the grammatical principles of their neighbours the Arabians. Augmentations, too, will be found in almost every page of the work; but those illustrative of the forms of the Arabick nouns, triliteral and pluriliteral, may be pointed out here as the most considerable.

The alterations made are chiefly these. 1. Instead of supplying every vowel to the examples, as in the last edition, the system adopted by Mr. Professor Shakespear, in his Grammar of the Hindustani, has been taken as being the simplest and best hitherto proposed: because, as it diminishes the number of vowels to be printed, so does it also diminish the number of errors of the press which might otherwise occur. It also affords an opportunity for expressing the واو and یاي, termed مجهول majhūl, which cannot be done in the other system; and leads the student in some measure towards reading without the vowel marks, which he must sometime do.—I may here remark, that although the distinctions of واو and یاي مجهول just mentioned, do not appear to be generally made in Persia, and need not therefore be regarded by

persons who may have to reside in that country, they are nevertheless in Hindustan, whether right or wrong is not for me to say: I have on this account preserved them, as far as my means of information would allow me. The learner, therefore, will be at liberty to adopt them or not; just as he may think proper, or as his teacher may advise.

Another alteration is a new and more literal translation of all the examples; another the application of numbers to all the paragraphs, which has been done in order to facilitate reference: and another, the removal of the Abstract of the Arabick Grammar to an Appendix, by which the Student will be enabled to study either that or the Persian Grammar without any interruption. In the last Edition I followed the example of Mr. Lumsden: but, from my own conviction, as well as the advice of some friends, on whose judgment I could rely, the present arrangement has been adopted: and, for the sake of uniformity, the Prosody, Praxis, and Vocabulary, form the three Appendixes following.

The works consulted in preparing this Edition have been: 1. The elaborate and valuable Persian Grammar by Mr. Lumsden,* a work of which the Student ought at some period to make himself perfect master; for, although I differ in opinion in some respects from its estimable and learned Author, I have no hesitation in affirming, that it is the best work on this subject, that has hitherto appeared in Europe, and perhaps in the East itself.—2. The Persian Grammar attached to the King of Oude's Persian Dictionary, entitled the Seven Seas (هفت قلزم†). This work

* A Grammar of the Persian Language, Calcutta, 1810, in two volumes, folio.

† A Dictionary and Grammar of the Persian Language by his Majesty the King of Oude, Lucknow, 1822, two volumes, large folio.

contains some good remarks, with an extensive list of very valuable examples, of which I have occasionally availed myself. It also contains a good tract on the Prosody, which appears generally to be copied from that of Saifee,* and a very valuable and elaborate account of the different sorts of Persian Poetry.—3. I have made the greatest use, perhaps, of a very excellent Persian Grammar and Commentary, printed apparently at Calcutta,† a few years ago, under the title of شرح قصيدهٔ جوهر التّركيب. The text is given in Persian verse from the pen of Shiva Ram, the Commentary is by Hayder Ali. This is certainly the best Eastern production on Persian Grammar that I have ever seen: and, although some of its rules do not appear universally to prevail, it is highly deserving of the attention of the Student, and I think of being reprinted, translated, and illustrated, for the sake of Oriental Literature generally. Among its rules, which appear not to be universal, are those copied into this edition (at Artt. 154, 206), stating that the Iżāfat does not take place before nouns ending in the يأي نسبت, and the termination انه. This is one of the instances in which Doctors may be said to disagree: but, as this grammar was composed in Hindustan, it is highly probable that these rules prevail there: I have on that account, thought it advisable to give them. This work originally belonged to Mr. Lumsden, but is now deposited in the Public Library of Cambridge, (under the class marks Zz, 20, 38.)—4. Another work which I have occasionally consulted, is a small Persian Grammar, written at Calcutta at the suggestion

* A work on Prosody, of which some use was made by Mr. Gladwin in his work on the Rhetoric and Prosody of the Persians.

† The copy here referred to has no date or place mentioned.

of Sir Gore Ouseley,* entitled Chihār Gulzār (چهار گلزار). This is a valuable little work, and particularly in the short tract on Prosody, which is appended to it.—5. I have also consulted the grammatical treatise prefixed to the Burhāni Kātia (برهان قاطع), a Persian Dictionary so called, as also a few of the Scholiasts, and the last edition of Meninski, of which the Student will find some mention made as he proceeds. To the remarks made on the former edition, particularly those by the Baron de Sacy, I have paid every attention, and have adopted them, or not, as their justness seemed to require. One of the readings, however, recommended by M. de Sacy as proper to be inserted in the Praxis, namely, جانرا in the phrase معطّر دماغ جانرا, to be translated, *perfuming the sensorium of the Genii*,† I have not been able to admit: because, not

* Printed at Calcutta in 1818.

† Journal de Sçavans for April, 1824, p. 203. There are a few other remarks in that critique to which I cannot accede, and which ought to be mentioned here:—they are these. M. de Sacy says (at p. 197) respecting the Persian title found at the head of the title page, "Il est singulier que ni W. Jones, ni les éditeurs qui lui ont succédé, ne se soient aperçus qu'il falloit ecrire در نحوِ زبان پارسي et non نَحوِي avec un ي." I remark, M. de Sacy is certainly right in stating that the ي ought not to have appeared; and I confess I am surprised that such an oversight could have been committed: still, it is far from certain, whether even the kesrah ought to have appeared. But M. de Sacy should have gone further: the word زبان ought not to have been inserted: نحو can there mean nothing but the Syntax, &c. of Grammar, and grammar can apply to nothing but language. For this reason it is, perhaps, that نحوِ زبان, *the Syntax of Language*, never occurs in the Persian, as far as

only do I find no manuscript, printed edition, or even phraseology, to sanction it, but the opinions of intelligent and learned Persians whom I have had the opportunity to consult, directly against it.

I know: and, until I am informed to the contrary, I shall contend that M. de Sacy left this phrase nearly as bad as he found it. But the phrase is in other respects wrong; نحو is applied generally to the Syntax. To make this title suit the work, therefore, we should have در صرف ونحو پارسي,* as it has been given in this edition, and not در نحو زبان پارسي which is not Persian phraseology. There is another trifling mistake in M. de Sacy's article, which is in the measure he gives of some verses occurring in the Praxis, (p. ib. 202), Gram. p. 198. The measure he gives is مفاعيلن مفاعيلن مفاعيلن, which will neither suit the verse in question, nor his own scansion of it as given a little lower down; viz. *Ghŭlĕsch sirā-[bī zābi zin-]dĕghānī*, where it is impossible, as I conceive, to make dĕghānī, equal in measure to مفاعيلن, i. e. the quantity ˘ – – equal to ˘ – – –; but this must be an oversight. There is still another trifling mistake made by us both in the word عطر (p. 203) which he writes *at-rī*, instead of *it-rī*, (عِطر) as given by Golius and the Author of the Kāmoos, and which I have corrected in this edition. We differ in one instance more. It is the second example given at p. 197 of the Grammar. The measure proposed by M. de Sacy is مفعول فاعلاتن مفاعيل فاعلات, which, I am sorry to say, is like that proposed by myself, to be found in no treatise on the Persian Prosody, although the verses in question may be scanned by either of them. The proper measure is مفعول فاعلات مفاعيل فاعلات, and is to be found in Mr. Gladwin's work in p. 124.

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* I have in one place written, &c. در تصريف, which is not quite so good.

In the Arabick department, the Grammars of Mr. Lumsden, M. de Sacy, and Martelotto, have principally been followed. The doctrine here exhibited on the use of the tenses of the Arabick Verb, given for the first time in Europe in my Hebrew Grammar (pp. 311-363) has been taken from the native Commentators on the Arabick Grammar, and cannot fail, it is presumed, very much to facilitate the acquisition of that language, as also as to throw great light on the Persian, which is cultivated on precisely the same principles.

The plates inserted in the last edition, through the kindness of Dr. Wilkins will be found in this, with an additional one containing some good specimens of Arabian writing, for which also he is entitled to the thanks of the Public. With respect to myself, I will only say, that I have spared no pains in endeavouring to render this work subservient to the great end for which its admirable Author intended it, namely, public utility: and, in the instances in which I may have failed (for I am not vain enough to suppose, that the work is yet perfect) I must request the indulgence of the learned reader, assuring him, that any hint offered either publicly or privately, by which it may be improved, will be received with gratitude, and duly acknowledged, provided it come in the shape and spirit which will entitle it to regard.

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بـــ ج د ذ ر ز س ش ض ط ع ف

ق ک ل م ن و ه ـهـ لا ی ے

با بـتـ بج بد بر بس بش بض بط بع بف

بق بک بل بم بن بو به ـبهـ بلا بی بے

جا جتـ جج جد جر جس جش جض جط جع جف

جق جک جل جم جن جو جه ـجهـ جلا جی جے

هرکه در بندگی به رویان

دعاگوی این دولتم بنده وار
خدایا تو این سایه پاینده دار

بخود نیست آدمی زاده

سا سپ ست سج سد سر سس سش سخ سط سع سف

سق سک سپ سل سم سن سو سه سلا سی سے

صا صت صج صد صر صس صش صخ صد صا صع صف

صق صک صل صم صن صو صه صلا صی صے

طا طت طج طد طر طس طش طف طط طع طف

طق طک طل طم طن طو طه طلا طی طے

عا عت عج عد عر عس عش عص عط عع عف

عق عک عل عم عن عو عه عهـ علا عی

فا فت فج فد فر فس فش فص فط فع فف

فق ـ فل فم فن فو فه فهـ فلا فی

کا کت کج کد کر کس کش کص کط کع کف

کق کک کل کم کن کو که کهـ کلا کی

ما مت مج مد مر مس مش مض مط مع مف

مق مک مل مم من مو مه ملا می مے

ها هت هج هد هر هس هش هض هط هع هف

هق هک هل هم هن هو هه هھ هلا هی هے

ابجد هوز حطی کلمن سعفص قرشت ثخذ ضظغ لا

العبد المذنب الفقیر عبدالله حسینی شیرین رقم غفر ذنوبه

کتاب
شکرستان
در تصریف ونحو پارسي

A

GRAMMAR

OF THE

PERSIAN LANGUAGE.

OF THE LETTERS.

1. THE learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.

2. There are thirty-two Persian letters.

V.				IV.	III.	II.	I.			
EXEMPLIFICATIONS.				FINALS.		INITIALS and MEDIALS.				
Final Unconnect.	Final Connect.	Med.	Init.	Connected.	Unconnected.	Connected.	Unconnected.	Power.	Name. Oriental.	English.
ذآ . or	با	بار	ابر	ا	ا	ا	ا	a	الف	alif
اب	شب	صبر	بر	ـب	ب	ـبـ	بـ	b	با or بي	bā or bē
تاپ	چپ	سپر	پر	ـپ	پ	ـپـ	پـ	p	پي	pē
مات	دست	ستر	تپ	ـت	ت	ـتـ	تـ	t̤	تا تي	tā tē
روث	عبث	بثر	ثور	ـث	ث	ـثـ	ثـ	th *or* s̤	ثا ثي	thā, thē, or s̤
تاج	كج	شجر	جبر	ـج	ج	ـجـ	جـ	j	جيم	jīm
پوچ	هيچ	بچه	چپ	ـچ	چ	ـچـ	چـ	ch	چيم چي	chīm chē
راح	صبح	بحر	حر	ـح	ح	ـحـ	حـ	ḥ	حا حي	ḥā ḥē
باخ	يخ	تخم	خر	ـخ	خ	ـخـ	خـ	kh	خا خي	khā khē
صاد	صد	فدا	در	ـد	د	ـد	د	d	دال	dāl
بوذ	كاغذ	نذر	ذم	ـذ	ذ	ـذ	ذ	ż	ذال	thāl or żāl
مار	مر	مرد	رم	ـر	ر	ـر	ر	r	را ري	rā rē
باز	گز	بزم	زر	ـز	ز	ـز	ز	z̈	زا زي	zā zē
كاژ	پاپژ	غژب	ژرف	ـژ	ژ	ـژ	ژ	j̇	ژا ژي	zhā zhē
باس	بس	فستق	سر	ـس	س	ـسـ	سـ	s̤	سين	sīn
باش	پيش	نشد	شد	ـش	ش	ـشـ	شـ	sh	شين	shīn
خاص	نص	قصد	صد	ـص	ص	ـصـ	صـ	ș	صاد	swād
غاض	بعض	حضر	ضد	ـض	ض	ـضـ	ضـ	ż	ضاد	zwād

V. EXEMPLIFICATIONS. Final Unconnect.	Final Connect.	Med.	Init.	IV. FINALS. Connected.	III. Unconnected.	II. INITIALS and MEDIALS. Connected.	I. Unconnected.	Power.	Name. Oriental.	English.
خاط *or* خط		بطن	طي	ـط	ط	ـطـ	طـ	ṭ	طا	tō
صاظ	حفظ	نظر	ظفر	ـظ	ظ	ـظـ	ظـ	z̤	ظا	zō
راع	صنع	بعد	عسل	ـع	ع	ـعـ	عـ	ع	عين	ain
باغ	تيغ	بغي	غسل	ـغ	غ	ـغـ	غـ	gh	غين	ghain
كاف	كف	سفر	في	ـف	ف	ـفـ	فـ	f	فا . في	fā fē
باق	بقي	سقر	قي	ـق	ق	ـقـ	قـ	ḳ	قاف	ḳāf
باک	يک	بکن	کن	ـک	ک	ـکـ or کـ		ḳ	کاف	ḳāf
راگ	رنگ	جگر	گر	ـگ	گ	ـگـ	گـ	g *hard*	گاف	gāf
دال	گل	علم	لب	ـل	ل	ـلـ	لـ	l	لام	lām
سام	ستم	چمن	من	ـم	م	ـمـ	مـ	m	ميم	mīm
سان	صحن	چند	نم	ـن	ن	ـنـ	نـ	n	نون	nūn
رو	بو	پور	وجد	ـو	و	ـو	و	v, w	واو	wāw
راه	نه	بها	هنر	ـه	ه	ـهـ	هـ	ḥ	ها . هي	hā hē
وي	بي	چيد	يد	ـي	ي	ـيـ	يـ	y	يا . يي	yā yē
بالا	بلا	بلا	لايق	ـلا	لا لا	ـلا	لا	lā	لام الف	lām-alif

3. The second and fourth columns of these letters, counting from the right hand, are used only when they are connected with a preceding letter; as, محمد Muḥammad. Every letter may be connected with

that which follows it, except these seven; ا alif, د dāl, ذ zāl, ر rē, ز zē, ژ jē, and و wāw, which are never joined to the following letter, as will appear from the words برگ barg, *a leaf;* داوري dāvarī, *a dominion.*

Though the true pronunciation of these letters can be learned only from the mouth of a Persian or an Indian, yet it will be proper to add a few observations upon the most remarkable of them.

OF THE CONSONANTS. حُرُوفِ تَهَجّي

4. The consonants ا, و, and ي, occasionally become quiescent, as will be explained hereafter. ا, when a consonant, is said to be a slight aspirate like our *h* in *humble*, *hour*, *&c.* و has the power of *v*, or *w*; and ي, that of *y*.

5. These letters, are, in words purely Persian, occasionally changed for others: e. g. ا alif for ي yē, as ارمغان armaghān or يرمغان yarmaghān, *a present;* so, و for ب, پ, and ف; as, نوشته nawishtah or نبشته, *a writing;* وام or پام wām or pām, *a debt;* ياوه or يافه yāvah or yāfah, *obscure.* Alif ا too is often omitted in the beginning of words; as, شكم shikam, for اشكم ishkam, *the belly;* so in English, *stablish* or *establish.* This alif is termed الفِ وصل alifi waṣl, *alif of connection.* The letters, ا, و, and ي, will occasionally coalesce with the preceding vowels, so as entirely to lose their power as consonants.

6. The letter ب is pronounced like our own *b*. It will occasionally

change in Persian words to ف, or و ; as زبان zubān, or زفان zufān, *the tongue;* نهيب nahīb, or نهيو nahīv, *fear.*

7. The پ has the power of our *p*, and is occasionally changed into ف ; as پيل pīl, or فيل fīl, *an elephant.*

8. ت is the dental *t* of the French and Italians. Arabick nouns terminating in this letter (which generally has the form ة in that language,) sometimes take silent ه, when used in the Persian. It is occasionally redundant, as بالشت for بالش, bālisht for bālish, *a pillow.*

9. ث has the power of *th* in *thin*, but is often pronounced like *s*, in *sin.*

10. ج has the sound of our *j*. It is sometimes changed into ت, ز, ژ, ش, or ك: as تارات ṭārāṭ, for تاراج ṭaraj, *spoil;* چوزه chūzah for چوجه chūjah, *a chicken;* كژ ḳazh for كج ḳaj, *crooked;* كاش ḳāsh for كاج ḳāj, *would!* اخشيك or اخشيج, akhshīḳ, or akhshīj, *contrary.*

11. چ is pronounced like our *ch* in *church*, and occasionally changes with ز, ژ, ش, or ص ; as, پچشك pichishḳ, or پزشك pizishḳ, *a physician;* كاچ ḳāch or كاژ ḳāzh, *a pine tree;* كاچي ḳāchī, or كاشي ḳāshī, *a vessel*, so called; چين chīn, or صين ṣīn, *a wrinkle.*

12. ح is a very strong aspirate, and may be expressed in our characters by ḥ (with a dot under it, to distinguish it from ه), as حال ḥāl, *a condition.* The letters ث ح ص ض ط ظ ع ق occur only in words originally Arabick.

13. خ is formed in the throat, and produces that kind of inarticulate vibration which is made in preparing to expectorate. The Germans have the sound, and express it by *ch;* we use *kh* as its substitute; as, خان khān, *a lord.* This letter changes into غ, ق, or ه, as, ستيخ ṣaṭīkh or ستيغ ṣaṭīgh, *an arrow;* چخماخ chakhmākh, or چقماق chaḳmāḳ, *a flint;* خاک khāḳ, or هاک ḥāḳ, *an egg.*

14. د, answers to our *d*, except that it is dental; i. e. is pronounced with the tip of the tongue against the fore-teeth. When preceded by a vowel, it is occasionally written and pronounced like the following ذ, as گنبد or گنبذ gumbad or gumbath, *a tower.* It is sometimes changed to ت, as دراج durāj, or تراج ṭurāj, *the name of a certain bird.*

15. ذ. This letter, which the Arabs pronounce like *th* in the word *thine*, is sometimes pronounced like ز ż. For this reason, perhaps, they write گذشتن or گزشتن gużashtan, *to pass.*

16. ر rē, has the power of our *r*, and is sometimes changed into ل lām, as الوند alwand, or اروند arwand, *a mountain*, so called.

17. ز zē, has the sound of our *z*, as لالهزار lālahżār. It is occasionally changed into ج, س, or غ; as روز rōż (or rūż), or روج rōj, *the day;* اياز ayāż, or اياس ayāṣ, *a proper name;* گريز gurīż, or گريغ gurīgh, *flight.*

18. ژ j̈, This letter has the sound of our *s* in the word *pleasure, treasure;* and corresponds precisely with the soft *g* of the French in *gens*, or *j* in *jour.* It may be expressed in our characters by j with two

dots, as ژاله jālah, *dew*. It occasionally changes into ج, as کاژ kāj, or کاج kāj, *squinting*.

19. س sīn, is our *s*, as سليم salīm, *Salim*. It changes into ج, ش, or *z*, as خروس khurūs, or خروج khurūj, *a cock;* فرسته firistah, or فرشته firishtah, *an angel;* اماس āmās, or اماه āmāh, *a swelling*.

20. ش shīn, is pronounced like our *sh*, and changes into ج, چ, or س, as کاش kāsh, or کاج kāj, *would;* پاشان pāshān, or پاچان pāchān, *sprinkling;* شار shār, or سار sār, *a bird* so called.

21. ص s ض z ط t ظ z. These four letters are pronounced by the Arabs in a manner peculiar to themselves; but, in Persian, they are confounded with other letters. ص differs little from س as صد در sad dar, *the name of a Persian book;* and ط has nearly the same sound with ت as عطر ʿitr, *essence;* a word often used in English, since our connexion with India, to denote the precious perfume called *otter of roses*. The word is Arabick, as the letters ع and ط sufficiently prove. ض and ظ differ very little from ز; as نظامي Nizāmī, *the name of a poet;* خضر Khizar, *the name of a prophet in the eastern romances*.

22. ع and غ gh. These two letters are extremely harsh in the pronunciation of the Arabs. The sound of ع, says Meninski, *est vox vituli matrem vocantis*. It is an extremely deep guttural, without any audible aspiration; but, as no letters can convey an idea of its force, we have, in imitation of Meninski, used the Arabick form in combination with the

Roman and Italick characters, as in the word عرب ʿarab, *the Arabians;* عين ʿayn, *a fountain.* As to غ, it is pronounced something like our hard *gh* in the word *ghost*, as غلام ghulām, *a boy, a servant;* approaching the sound which is produced in gargling. This letter is occasionally changed into ق or گ, as اياغ ayāgh, or اياق ayaḳ, *a cup;* لغام lighām, or لگام ligām, *a bridle.*

23. ف fē, has the sound of *f* in *fall*, as فال fāl, *an omen.* It occasionally changes into و, as فام fām, or وام wām, *debt.*

24. ق ḳāf ك ḳāf. ق is another harsh Arabick letter, sometimes confounded with ك, which has the sound of our *k*, as كرمان or قرمان ḳarmān, *the province of Carmania.* It is pronounced before ر rē with a slight admixture of *i*, as كرد kiard, not kard. This letter sometimes changes into خ or غ, as شاماكچه shāmākchah, or شاماخچه shāmākhchah, *a woman's breast-band;* كژكاو ḳazhḳāv, or غژغاو ghazhghāv, *a species of bullock.*

25. گ gāf. When ک has a small stroke over its upper member, or three points above it, the Persians give it the sound of *g* in the word *gay*, as گلستان gulistān, *a bed of roses;* they occasionally pronounce it with a slight admixture of *i*, as in the last, as گرد giard, not gard. The upper stroke, however is very rarely found in the manuscripts. The letter *g*, without any mark, is its natural representative. This letter is found to change with ا, ب, ج, غ, and ق, as گستاخ gustākh or استاخ ustākh,

or بستاخ bustākh, *proud;* اوگ awg, or اوج awj, *the summit;* گلوله gu-lūlah, or غلوله ghulūlah, *a bullet;* سرگین sargīn, or سرقین sarḳīn, *dung.*

26. ل lām, has the power of our *l:* it occasionally changes to ر, as زلو žalū, or زرو žarū, *a leech.*

27. م mīm, is pronounced like our own *m:* it is sometimes changed into ن, as بام bām, or بان bān, *an upper floor.*

28. ن nūn, when commencing a syllable, takes the sound of our *n;* terminating one after a long vowel, it takes a scarcely perceptible nasal sound, which may be represented by *ṅ:* before گ, and ending a sylla-ble, this sound is quite audible, as in our word *king;* but, when preceding ب, similarly situated, it is pronounced like *m*, as سنبل ṣumbul, *a hyacinth.* Nūn, with this nasal power, is termed نونِ غنّه nūnĭy ghunnah.

29. ه ḥe, is a slight aspiration, as in بهار baḥār, *the spring;* in this case it is termed مظهر mužḥar, i. e. *apparent.* At the end of a Persian word it is often unaspirated, as كه ḳeh, which has the same pronuncia-tion as the Italian *che, what.* In this case it is termed خفي khafī, مختفي mukhṭafī, *hidden*, or مخفّف mukhaffaf, *made light.* In the first case it may be represented by ḥ, in the second by *h.* When it has two dots over it, thus ة, it is pronounced as ت ṭ. This letter interchanges with ا, ج, or ح, as هيچ ḥīch (or ḥech), or ايچ īch (or ēch), *any;* ماه māḥ, or ماج māj, *the moon;* هيز ḥīž, or حيز ḥīž, *a coward.*

THE VOWELS. حركات *(motions.)*

30. The short vowels are expressed by small marks, two of which are placed above the letter, and one below it; as, بَ بِ بُ.*

These marks, viz. (َ) called فتحه fatḥah, or زبر ẕabar; (ِ) كسره kesrah, or زير ẕayr; (ُ) ضمّه ẕammah, ضم ẕam, or پيش paysh, not followed by either of the letters ا, و, or ي, represent the short vowels *a*, *i*, and *u* respectively; thus, بَ forms the syllable bă; بِ, bĭ, (or bě); and, بُ, bŭ. In this system, however, the consonant must always begin the syllable. But, if ا, و, or ي, be found to follow the marks (َ) fatḥah, (ُ) ẕammah, or (ِ) kesrah, respectively, the syllable so formed will then be long; as بَا bā (occasionally bū),† بُو bū, and بِي bī. In this case ا, و, and ي, are said to be *quiescent* and *homogeneous* with the vowels preceding them.

31. When, however و, or ي, follows fatḥah (َ) not being homogeneous with either of them (Art. 30), the syllable so formed will be a diphthong; thus, بَو bau or baw, where *aw* is sounded as *ow* in *cow*, بَي bai, where *ai* has the sound of *i* in *bite*.

32. When ا commences a syllable, and is accompanied by either of

* According to Erpenius (َ) and (ُ) will, when over the last letter of words, or over the letters ح, خ, ص, ض, ط, ظ, ع, غ, be pronounced as *a* open, or *o* obscure, respectively: when over any other letters, the (َ) will take the sound *ay* in *day*; the (ُ) the obscure *o* of the Dutch and Italians.

† That is, when a ن follows; as, نان nūn or nān, *bread:* but this is rarely heard except in Persia.

the vowel marks, the combination thus formed will be equivalent to our *a*, *i*, or *u*, respectively; as اَ ă, اِ ĭ, اُ ŭ.

33. The vowels are, in this case, often accompanied also by an additional mark called (ء) همزه ḥamżah, which is only another form of alif, as أَ or ءَ, ă; أِ or ءِ, ĭ; أُ, or ءُ, ŭ. Whenever a syllable is concluded, and by the accidence of the Grammar it is necessary to add another, beginning with a vowel, the ḥamżah (ء) must be prefixed, in order to enounce such accidental vowel; as, بدئي bad-ī, *badness;* رئيس ra-īs, *chief,* داؤد dā-ūd, *David.* In this case, the ḳeṣrah may be placed either above or below such word, provided it be beneath the (ء) ḥamżah; as, بدئي or بدئي. This mark, when softened in the pronunciation of a Persian, is termed همزۀ ملينه ḥamżahay mulaiyinah, softened ḥamża.

34. When the vowel marks are doubled thus, (ٌ) or (ً) (ٍ) they take the sound of *un*, *an*, or *in*, respectively. This is called تنوين tanwīn, or nunnation.

35. When و or ي is preceded by (ُ) żam, or (ِ) ḳeṣrah, respectively, the first will sometimes take the sound of *o*, the second of *ay*, as in the words روز rōz, *day*, and شير sher, *a lion;* where the *o* and *ay* are pronounced, the first as *o* in *rose*, the second as *ay* in *day*. These sounds of و and ي are unknown to the Arabs, and are therefore called واو وياي مجهول wāw and yā unknown. In the other cases they are termed معروف, or *known*.

36. The sounds to be given to the English vowels in these examples are, a, as *u* in *bun pun;* ā, as *a* in *all;* u, as *oo* in *good;* ū, as *oo* in *boot;* i, as *i* in *bid;* ī, as *ee* in *greet;* *ai*, as *i* in *bite;* *ay*, as *ay* in *day;* and *aw*, as *ow* in *cow*.

37. There are, moreover, some cases in which the letter و entirely loses its sound. This happens when it follows خ, having the vowel faṭḥah, (and sometimes kaṣrah or źam), and is succeeded by ا, which is also followed by either ب, د, ر, ز, س, ش, ن, ي or ه, quiescent, (i. e. having no vowel). In this case it is called واوِ معدوله wāway maʿdūlah, or واوِ اشمام wāway Ishmām: as, خواب pronounced khāb, not khwāb, *sleep;* خوان khāṅ, *a table.* According to some the و is slightly sounded.

38. The mark (ْ) called سُكُون ṣukūn or جَزْمَه jaźmah, placed above any consonant, shows that the syllable ends there, as سَمَرْقَنْدِي Sa-mar-kan-di, *a native of Samarcand.*

39. The other orthographical marks are medda (ٓ), teshdīd (ّ), and waṣlah (ٱ).

40. Medda is only another form of ا alif,* as آن for اان ān.

41. Teshdīd (ّ) which is nothing more than an abridgment of the

* The ancient Syriac form of alif is ܐ, which, leaving out the stroke /, becomes ~, is still preserved in Medda. Hence words given in the native dictionaries with two alifs, as اامدن, are always found written in other books with ا alif and medda; thus آ, which amounts to the same thing.

word شَدّ *strong*, shows that the consonant, over which it is placed, is to be doubled, as طُرَّه ṭurrah, *a lock of hair.*

Waṣlah (ٱ) is only an abridged form of the word صِلَه *conjunction*, (the ل lām being omitted, and the ه taking the form ~, which it often does), is used in the Arabick only, for the purpose of connecting the last vowel of any word, with the initial syllable of the following one: thus, عَفَاكَ ٱللّٰه ʿafāka'llāh, *God forgive thee;* where the fatḥah, with which the former word ends, is joined by waṣlah to the succeeding ل lām; so that the intervening ا alif becomes entirely mute, and the two words are read as one.

42. As the vowels will not all be given in this edition, it is necessary here to inform the reader how he is to supply them. First, every Persian word will end in a quiescent consonant, i. e. a consonant followed by no vowel. Secondly, و or ي, following any consonant, and having no orthographical mark, will be read as *o* in *rose*, or *ay* in *day*, respectively; i. e. they will stand for و or ي majhūl (Art. 35). In the next place, every consonant, (except these last-mentioned) having no orthographical mark, will be read with a (َ) fatḥah. Sufficient exemplifications will presently be given.

43. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement

forms a sort of memoria technica, and gives the letters in the order in which they are numbered.

كلمن	حطي	هوز	ابجد
20 30 40 50	8 9 10	5 6 7	1 2 3 4
ضظغ	ثخذ	قرشت	سعفص
800 900 1000	500 600 700	100 200 300 400	60 70 80 90

44. The method of combining the letters together according to their values, as here given, is called حساب جمل, of which the following is an example;

مجمع الفضل بو علي سينا   در شجع آمد از عدم بوجود
درشصا كرد كسب جمله علوم   در تكز كرد اين جهان بدرود

"The assemblage of every excellence, Bū ʿalī ṣīna, in Shajaʿ, (373 of the Higera) sprung from non-existence into life: in Shaṣā (391) he studied all the sciences; and in Takaz (427) he bade the world farewell."—*Lumsden's Grammar,* Vol. I. *page* 38. For the several sorts of composition of this kind, see the Grammar attached to the King of Oude's Persian Dictionary, p. ۱۲۵.

45. As the vowels are seldom written in either Persick or Arabick manuscripts, and as those points which serve to distinguish several of the letters are often omitted by the transcribers, recourse has been had to the following method, in order to preserve the correct pronunciation of words.

46. When a word occurs, the true pronunciation of which it is important to retain, the writer first gives the word, and then describes every letter and vowel in it. In the Burhāni Kātiʿ (a Persian dictionary so called), for instance, in the section commencing with شد, we have بيانِ هشتم درِ شين نقطه دارِبا دال بي نقطه, i. e. "The eighth description, on (words with) a pointed shīn (ش) with unpointed dāl (د)."

The first example given is شد, which is thus described ; بضمّ اوّل وسكون ثاني. The first letter with żam, the second with sukūn : the word then, is to be pointed شُدْ, and pronounced *shud.*

47. We shall now notice the methods usually employed by the lexicographers and scholiasts of Persia and Arabia, by which they designate the various letters. It will be seen that several of the letters differ only in having, or not having, points ; or, in the different position and number of the points. Those which have no points, but are similar in form to others which have, are ح د ر س ص ط ع. These are, therefore, said to be مهمله, غير منقوطه, بي نقطه, or the like. Those which are similar to others in form, but differ in having points, as خ, &c. are said to be معجمه, منقوطه, or نقطه دار.

48. Other letters which are peculiar to the Persians only, as پ, چ, ژ, گ, are called فارسي or عجمي, i. e. *Persian ;* others, which are common to both the Persians and Arabians, are termed تازي or عربي i. e. *Arabick.*

Those, again, which differ from others only in the number and situation of the points, as ب, ت, ث, &c. may be described either by mentioning the word of the أَبْجَد (or *memoria technica*, Art. 43,) in which they are found, or by a description of the number or situation of the points; ب, for instance, may be termed either بَاءُ أَبْجَد, بَاءُ تَازِي, بَاءُ عَرَبِي or بَاءُ مُوَحَّدَة, i. e. *The* bā *of Abjad, the Arabian* bā, *or the* bā *with one point.* The ت may be described by تَاءُ مُثَنَّات فَوْقَانِي. *The* ت *having two points above it*, or تَاءُ قَرَشَت, *the* ت *of the class* قَرَشَت, and so of the rest; excepting ق ف and ه, which are usually designated simply by their names, or by that of the word in *Abjad*, in which they occur.

49. The letters of the alphabet have been divided by the Arabian grammarians into several classes. The four following only, need be noticed in this place: viz. 1. The radical letters (اَصْلِيَّه). 2. The servile (زَوَائِد). 3. The solar letters (شَمْسِيَّه); and 4. The lunar letters (قَمَرِيَّه). The radical letters, may be any letters of the alphabet; but of these, those contained in the words يَتَسَمَّنُوا بِفَلَكٍ may occasionally be servile; that is, they may be employed in forming some part or other of the conjugation of the verb, or of the derivative nouns. In searching for a root, therefore, if a word exceed three letters (generally), and one or more of these letters occur in it, it is usual to strike them out.

50. The letters termed *solar* are ت, ث, د, ذ, ر, ز, س, ش, ص, ض,

ط, ظ, ل, and ن. This distinction is to show, that when any one of these happens to follow the Arabick definite article اَل, *the;* the ل of the article loses its own sound, and takes that of the solar letter which follows it; so that the solar letter is considered and pronounced as being doubled; as اَلشَّمسُ A*shsh*amṣu, *the sun.* The remaining letters of the alphabet are said to be lunar.

Of the Figures. تَرخِيم Tarkhīm and اِمالَه Imālah.

51. By the first, a ن may be cut off from the beginning of any word; as, شَيب for نشيب; by the second, an ا alif, preceded by (َ), may be read as ي preceded by (ِ), for the mere purpose of rhyming with some other word, as, نقيب for نقاب. These take place only in poetry.

52. I would advise the learner not to study the parts of speech until he can read the Persian characters with tolerable fluency, which he will soon be able to do, if he will spend a few hours in writing a page or two of Persian, in English letters (following the system of orthography used in the following example), and restoring them after a short interval to their proper characters by the help of the alphabet. In reading, he should be careful not to take more than one syllable at a time, which he will easily do by observing where the (ْ) ṣukūn is placed. I shall now close this section with a piece of Persian poetry written both in the

Asiatick and European characters: it is an ode by the poet Hafiz;—a translation of it will be inserted in its proper place. page ... 229.

اگر آن ترکِ شیرازی بدست آرد دلِ مارا
بخالِ هندویش بخشم سمرقند و بخارارا

Agar āṅ ṭurkăy Shīrāzī badasṭ ārad dilay mārā
Bakhālay hindavīsh bakhsham Samarḳan-do Bukhārārā.

بده ساقي مي باقي كه در جنت نخواهي يافت
كنارِ آبِ ركناباد و گلگشتِ مصلّارا

Bidih sāḳī ma-ay bāḳī ḳih dar jannaṭ nakh'āḥī yāft,
Kanā-ray ā-băy ruḳnābā-do gulgash-ṭay muṣallārā.

فغان کين لوليانِ شوخِ شيرينکارِ شهر آشوب
چنان بردندِ صبر از دل که ترکان خوانِ يغمارا

Fighāṅ ḳiṅ lūliyā-nay shō-khay shīrīngā-ray shaḥr āshūb
Chunāṅ burdandi ṣābraz dil ḳiḥ ṭurḳāṅ kh'ā-ni yaghmārā.

زِ عشقِ ناتمامِ ما جمالِ يارِ مستغنيست
بآب ورنگ وخال و خط چه حاجت روي زيبارا

Zi ɛish-ḳay nāṭamā-may mā jamā-lay yā-răy muṣtaghnīṣt
Ba ābū ran-gu khā-lū khaṭṭ chih ḥājaṭ rō-ăy zībārā.

حديث از مطرب و مي گو و راز دهر کمتر جو
که کس نگشود و نگشايد بحکمت اين معمارا

Ḥadīthaż muṭri-bū may gō wa rā-żay daḥrăy ḳamṭar jō
Kih ḳeṣ nag'shū-do nag'shāyad baḥiḳmaṭ īn muʿammārā.

مَن از آن حُسنِ روز افزُون کِه یُوسُف داشتِ دانِستم
کِه عِشق از پردهٔ عِصمت بِرُون آرد زُلیخارا

Manaż ān ḥuṣ-năy rōż-afżūn ḳih Yūṣuf dāshṭi dāniṣṭam
Kih ʿis[illegible]aż pardah-ay ʿiṣmaṭ birūn ārad żulīkhārā.

نصِیحت گوش کُن جانا کِه از جان دُوستتر دارند
جَوانانِ سعادتمندِ پندِ پیرِ دانارا

Naṣīḥaṭ gōshăy ḳun jānā ḳihaż jān dōṣṭiṭar dārand
Jawānā-nay saʿādaṭman-day pan-day pī-răy dānārā.

بدم گُفتی و خُرسندم عفاکَ اللّه نِکُو گُفتی
جَوابِ تَلخ مِیزیبد لبِ لعلِ شکر خوارا

Badam gufṭī wa khurṣandam ʿafāḳallah niḳū gufṭī
Jawā-bay ṭal-khay mīżībad la-bay laʿ-lay shaḳar kh'ārā.

غزل گُفتی و دُرّ سُفتی بِیا و خُوش بَخوان حافِظ
کِه بر نظمِ تو افشاند فلک عِقدِ ثُریّارا

Ghażal gufṭī wa durr sufṭī biyā ū khush bakh'ān ḥāfiż
Kih bar nāż-may ṭo afshānad falaḳ ʿiḳday thuraiyārā.

53. In this specimen of Persian writing the learner will observe a few combinations of letters, which he must by no means forget; the most difficult of these are formed with ح, چ, ج, or خ, which have the singular

property of causing all the preceding letters to rise above the line, as بُخارا bukhārā, نَخچیر nakhchīr, تَصحیح taṣḥīḥ. The letters that precede م m, are also sometimes raised. And, as the vowels are here applied according to the rules of prosody, he will find a few vowels lengthened, as well as some contractions made, not hitherto accounted for. In future examples the prosody will be disregarded. Some of the contractions, however, should be explained; و, for example, is often pronounced in connection with the preceding word, as سمرقند و samarkan-do; for which, perhaps, no better reason can be given than, that facility of pronunciation requires it to be so. The ا in از, also receives its vowel from the preceding word; because it has no proper vowel of its own. In this case ا is called the conjunction alif. (Art. 5.)

54. The Arabick characters, like those of the Europeans, are written in a variety of different hands; but the most common of them are, the نسخي Niṣkhī, the تعليق Taꞓlīḳ, *hanging*, or *common place;* and the شکسته Shiḳeṣtah, or *broken.* Most books are printed in the Niṣkhī hand, and all Arabick manuscripts, as well as many Persian and Turkish histories, are written in it; but the Persians write their poetical works in the Taꞓlīḳ, which answers to the most elegant of our Italick hands. As to the Shiḳeṣtah, it is very irregular and sometimes very inelegant; it is chiefly used as the cursive hand for business and correspondence:

but this hand, however difficult and barbarous, must be learned by all men of business in India, as the letters from the Princes of the country are seldom written in any other.

OF THE NOUNS, اسما

AND FIRST OF GENDERS, جنس.

55. The reader will soon perceive with pleasure a great resemblance between the Persian and English languages, in the facility and simplicity of their form and construction; both have no difference of termination to mark the gender, either in substantives or adjectives: all inanimate things are neuter; and, animals of different sexes, either have different names, as پسر pisar, *a son, a boy;* كنيز kanīz, *a girl;* اسپ asp, *a horse;* ماديان mādiyān, *a mare;* or are distinguished by the words نر nar, *male*, and ماده mādah, *female;* as شير نر shēray nar, *a lion;* شير ماده shēray mādah, *a lioness;* these particles, however, are usually applied to irrational beings.

56. Arabick words indeed are often made feminine by receiving a silent (خفي Art. 29) final ة, as معشوق maʿshūk, *a friend;* amicus, معشوقه maʿshūkah, *a mistress;* amica, as in this verse:

گل در بر و مي بر كف و معشوقه بكامست

The rose in my bosom, the wine on my palm, and the beloved is to my desire.

57. But, if such noun do not signify a rational being, they consider it

as neuter, and change the final ة into ت, and drop the (ٌ) tanwīn, as نعمةٌ niꜥmatun, *a benefit*, نعمت: and, indeed, nouns ending in ت, are, for the most part, borrowed from the Arabs.

Of Case. اعراب

58. Persian nouns have no variety of termination corresponding with the "cases" of European Grammars; but, when it is necessary so to construe them as to give a sense equivalent to these cases, we may either use a particle, or add the vowel kesrah to the preceding word. This kesrah is generally termed كسرهٔ توصيفي, the kesrah of description.

59. An equivalent to a nominative will stand in need of no such addition. A genitive will be obtained, either by adding the kesrah, as above, or by using a particle, as مردِ خدا marday khudā, *a man of God;* or خاتمي از زر khātamay az zar, *a seal of gold;* where از is equivalent to *of*, or *out of:* or اسپرا زين asprā zīn, *the horse's saddle;* where را is equivalent to *to*, or *for.*

60. But if the preceding word end in silent ه, (Art. 29) kesrah, when added, must receive the soft hamzah (Art. 33) as چشمهٔ حيوان chashmaăy haiwān, *the fountain of life.* If, however, such word terminate in the aspirated ه (Art. 29), then the kesrah will be added, as before: e. g. رهِ باغبان rahăy bāghbān, *the path of the gardener.*

61. If the preceding word end in either ا, و, or ي, quiescing in its homogeneous vowel, respectively (Art. 30), the soft hamzah will also be

used, but will be followed by the يايِ مجهول (Art. 35) ميوهايِ شيرين maywahā-ay shīrīn, *sweet fruits ;* رويِ من rū-ay man, *my face ;* نيكيِ خدا naykī-ăy khudā, *the goodness of God.* But, if و have a (ʹ) fatḥah preceding, or be doubled, the kesrah will be added as before (Art. 59), e. g. پرتوِ شما partawăy shumā, *your light.* But ي, in this case, will receive hamzah ; as, ميِ باقي ma-ăy bāḳī, *the remaining wine.*

62. The force of a dative case may be given, either by prefixing the particle به bah, *to, for,* &c. or, by adding را rā ; as, وبه پسر or, more usually, بپسر bapiṣar, or پسررا piṣarrā, *to,* or *for, the boy.*

63. — That of an accusative, by adding را only ; as, پسررا, *the boy, puerum.* In this case the particle مر is sometimes also prefixed ; as, مراورا ديدم mar ōrā dīdam, *I saw him.* Of this, more hereafter.

64. A vocative is made either by placing اي ay before any word, or poetically, by adding ا alif : e. g. اي پسر ay piṣar, or پسرا piṣarā, *O boy.* The following is an example from Saʿdī :

بلبلا مژدهٔ بهارِ بيار خبرِ بد ببوم باز بگذار

Bring*, O Nightingale, *the tidings of spring ; leave the bad news to the owl.

The next is from Hāfiẓ.

ساقي بيار باده كه آمد زمانِ گل
تا بشكنيم توبه دگر در ميانِ گل

حافظ وصالِ گل طلبي همچو بلبلان
جان کن فداي خاكِ رهِ باغبانِ گل

Cupbearer, bring the wine, for the season of the rose is come, that we may again break (our vows of) *repentance in the midst of the roses. O Hafiz, thou desirest, like the nightingales, the enjoyment of the rose: make* (thy) *soul the ransom of the dust of the path of the garden-keeper of the rose.*

I shall in this manner quote a few Persian couplets, as examples of the principal rules in this Grammar; such quotations will give some variety to a subject naturally barren and unpleasant,—will serve as a specimen of the Oriental style,—and will be more easily retained in the memory than rules delivered in mere prose.

65. An equivalent to the ablative case will be formed by placing the particle از, *from, by*, &c. before any noun; as, ازپسر, *from the boy.*

Of Words that are Indefinite, Expressive of Unity, Greatness, &c.

66. Persian nouns being, for the most part generic, and being definite in their significations, may be made indefinite, or to express unity, by adding the ياي مجهول (Art. 35.) Example of the first case:

رفتم بباغ صبحدمي تا چينم گلي
آمد بگوش ناگهم آوازِ بلبلي

(On) A *morning I went into the garden that I might pluck* A *rose; suddenly the voice of* A *nightingale came to my ear.*

—Of the second, or unity.

كِه بر خاطرِ پادشاهان غمي
پريشان كُند خَاطرِ عالمي

For, ONE *vexation* (only) *upon the mind of Kings,*

Desolates the happiness of A (whole) *world.*

67. Without this ي, such words would either remain definite or take their generic signification; as,

مَي خَواه وَ گُل افشان كُن

Call for the wine, and scatter the flowers.

68. If, again, any noun be first introduced in the indefinite form, and be again referred to, it will then retain its original form; as,

درويشي بمقامي رسِيد . . . . درويش راهِ بيَابان قطع كرده &c.

A CERTAIN DARVESH *arrived at* A *place* ..... THE DARVESH *having traversed the way of the desert,* &c.

69. If, however, any qualifying word be added, this ي need not be used; as,

پادشاهِ زادهرا شنيدَم

I have heard of the son of a King.

Here the word پادشاه qualifies the word زاده, which therefore becomes definite to a certain extent.

70. Nearly allied to this, is the یاي اشاره, تخصیص, تعظیمي, تحقیر, ندا, and رحمت; for, if we can suppose *unity* to intimate any thing *rare* or *uncommon*, we can also suppose it to intimate, *notability*, *peculiarity*, *greatness*, *smallness*, *endearment*, *reverence*, or the like :* and such seems to be the character of the examples usually given under these heads.

1st. یاي اشاره THE ي OF INTIMATION.

71. This also is a یاي مجهول, and is sometimes termed یاي صفت, *the* ي *of description*, at others, the یاي مضمر *the occult* ى, and then said to be equivalent to the word آن, *that, such, &c.* It is always followed somewhere in the sentence by كه *that*, which is then termed كاف تفسیر, *the* ك *of explanation.* This ي may be attached to nouns either singular or plural :—Example with a noun singular :

یاد وصلي كه دل از هجر خبردار نبود
درمیان این تن ویران شده دیوار نبود

The remembrance of SUCH A MEETING, (or of the meeting is such) *that*

* So the Arabick noun of unity علامة, *a singularly learned man;* جلسة, *a peculiar mode of sitting.*

the heart has been unmindful of absence: between this desolated body, the wall (of partition) *remained not.*

—With a noun plural:

حِکایاتي کِه مَوقُوف علَیهِ مقصدِ اصلِي است

RELATIONS SUCH, *that upon them* (our) *original object depends.*

In the first case, *A meeting so singularly happy, &c.*; in the second, *Relations so uncommon, or singular, that, &c.*

OF THE یاي تَخصِیص و تعظِیم, THE ي OF PARTICULARITY, AND OF ASCRIPTION OF GREATNESS.

72. This ي will, like the preceding مجهول, be attached to nouns either singular or plural; as,

جامهٔ کِه زنان بر سر کُنند

The (*particular*) GARMENT *which women put on their heads.*

With a plural noun:

آن اِماماني کِه کَردند اِجتِهاد
رحمتِ حق بر روانِ جمله باد

Upon the whole of THOSE (particular, or great), IMĀMS, *who carried on religious warfare, may the mercy of the true* (God) *flow.*

OF یاي تحقیر THE DIMINUTIVE ي.

Example:—

شاهبازي بشِکارِ مگسي مِي آید

Where, according to the King of Oude's Grammar, the ي attached to the first word, is the ياي تعظيم; that to the last, the ياي تحقير. The translation will, therefore, be;

A GREAT *hawk hunts* A LITTLE FLY.

OF THE ياي ندا, THE ي OF SUPPLICATION, AND THE ياي رحمت.

THE ي OF ENDEARMENT.

The ي is, in each case, معروف (Art. 36). In the first, it is found attached to one word only; viz. آله, *God.* Example of the first:

الهي غنچهٔ امّيد بگشا

(Gracious) GOD! *open thou the bud of hope.*

—Of the second:

نور چشمي

Light of (my) *eye!* *

73. Besides the uses of ي here enumerated, we have also the ياي نسبت, the ياي زائد; the ياي اضافت, the ياي مصدري, and the ياي لياقت.

74. The ياي نسبت, or ي *of relation,* is nothing more than the Arabick patronymic, of which some account will be given hereafter.

75. It may be necessary here to state, that this ي is معروف (Art. 36);

* Some analogy may perhaps be perceived between this and the English *Deary*, *Tommy*, and the like.

and, that it will be retained in the construction termed اضافت; as, مرد هندي, *an Indian man:* but, in this case, the first word will not take kesrah (as in Art. 59): and, that after the silent ه, (Art. 29), it is sometimes represented by hamzah; as in the word پسته, *embroidery;* پستهٔ, *belonging to embroidery;* at others, it changes the ه into گ; as, خانه, *a house;* خانگي, *belonging to a house.*

76. The ياي زائد has no vowel, and is found attached to words ending in ا or و quiescent, for the sake of euphony only; as, جا or جاي, *a place;* خدا or خداي, *God;* بخشاي for بخشا, *forgive;* مو or موي, *hair*, &c.

77. The ياي اضافت has been noticed in Article 59. The ياي مصدري and لياقت, will be noticed hereafter.

78. It must be remembered, that, in all these cases, whenever the preceding word ends in any quiescent or silent letter, hamzah must be used before this ي; as, خدا, *God,* خدائي; رو, *the face,* روئي; بد, بدي, *bad, badness;* except in the case of silent ه where گ happens to take its place. (See Art. 75.)

79. Any word ending in silent ه, and receiving ي by ء, and coming before است, will require that this word be written ايست, taking the vowel of the preceding word; as, آفتابهٔ ايست āftabah-ayst, *there is a vessel.*

80. We often find mention of a يايِ مُتكلِم, *a* ي *of the first person*, in the native Grammars; as in قبلهٔ گاهِي, MY *place of worship;* meaning MY *father*. Where ي is supposed to have this power; so, خُدا يگانِي, MY *only deity;* مُشفقِي, MY *friend;* خُداوندِي, MY *Lord*, &c.

OF NUMBERS, اعداد.

81. The Persian plural is formed by adding اَن or هَا to the singular: but these terminations are not wholly arbitrary; on the contrary, they are regulated with great precision. The names of animals generally form their plural in اَن; as,

گُرگ gurg,	*the wolf.*	گُرگان gurgāṅ,	*wolves.*
پلنگ palaṅg,	*the tiger.*	پلنگان palaṅgāṅ,	*tigers.*

82. But, words which signify things without life, make their plurals for the most part by adding the syllable ها; as,

بال bāl,	*the wing.*	بَالْها bālḥā,	*wings.*
ساحِل ṣāḥil,	*the shore.*	ساحِلْها ṣāḥilḥā,	*shores.*

Both these plurals occur in the following elegant distich:

شب تارِيک وبِيمِ مَوجْ وگِردابي چُنِين هائل
کُجا دانند حالِ ما سبُکْبارانِ ساحِلْها

The night is dark; the fear of the waves, and a whirlpool, so dreadful!
How should those, WHO BEAR LIGHT BURDENS ON THE SHORE, *know our situation?*

83. There are, however, a few exceptions to these rules: the names of animals sometimes make their plurals in ها, as well as in ان; as, شُتُر shuṭur, *a camel;* شُتُرها shuṭurḥa, and شُتُران shuṭurāṅ, *camels;* and, on the other hand, the names of things sometimes have plurals in ان, as لب lab, *a lip;* لبان labāṅ, *lips.*

84. Substantive nouns, or attributives used as such, ending in ا or و, form their plurals in يان; as, دانا dānā, *a learned man;* دانايان dānāyāṅ, *learned men;* پريرُو, *fairy-faced*, pl. پريرُويان. Those which end in silent ه, signifying rational beings, are made plural by changing that letter into گان, as بچه bachah, *an infant;* بچگان bachagāṅ, *infants;* sometimes written separately; as, فرشته farishṭah, *an angel;* فرشته گان farishṭah gaṅ, *angels.*

But if such word end in the aspirated ه, (Art. 29), the termination ان or ها, will be regularly added; as, پادشاه, *the king;* پادشاهان, *kings;* راه, *way;* راهها, *ways.*

If, however, a noun signifying any thing irrational end in silent ه, this letter will be rejected in forming the plural; as, خانه, *the house;* خانها, *houses.*

85. In some modern Persian books, as the life of Nādir Shāḥ, and others, the plural often ends in ات; or, in جات, if the singular has a silent final ه.

Sing.	Plur.
نوازش nawāzish, *a favour.*	نوازشات nawāzishāt, *favours.*
قلعه ḳalɛah, *a castle.*	قلعجات ḳalɛajāt, *castles.*

which may, perhaps, be considered as attempts to imitate the feminine plural of the Arabs, which ends regularly in ات.

86. It must not be omitted, that Arabick substantives frequently have two sorts of plurals; one formed according to the analogy of the Persian nouns, and another after the irregular manner of the Arabians; as, عيب ɛayb, *a vice;* عيبها ɛaybhā and عوائب ɛawā-ib, *vices;* قلعه ḳalɛah, *a castle;* قلعها ḳalɛahā and قلاع ḳilāɛ, *castles;* نائب nā-ib, *a viceroy;* plur. نواب nuwwāb, *a Nabob.* This may be termed a plural of respect. So اژدها, *serpents*, for, *a great serpent*, in the Persick. We occasionally have the Arabick dual termination, ين, as well as those of the plural ون and ين; even when the composition is not purely Arabick; as, جانبين, *both sides;* صالحون or صالحين, *holy men.* This is one argument out of a great number to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabick; and, if the learner will follow my advice, he will peruse with attention the Arabick Grammar of Erpenius, before he attempts to translate a Persian manuscript.—To avoid the trouble and expense of referring to that work, an abstract of the Arabick Grammar has been inserted in the first Appendix of this.

OF PERSIAN ADJECTIVES OR ATTRIBUTIVES, صفات.

87. THE Persian adjectives, when used as such, i. e. for the purpose of qualifying other words, admit of no variation, except in the degrees of comparison. The positive is made comparative by adding to it تر, and superlative by adding ترین; as, خوب khub, *fair;* خوبتر khubtar, *fairer;* خوبترین khubtarīn, *fairest.* Arabick attributives, when applied to the Persian language, frequently form the comparative and superlative degrees in the same manner; as, صعب, *difficult;* صعب تر, *more difficult;* صعب ترین, *most difficult.* These are termed اسماي تفضيل.

88. But, when these attributives are to be construed as substantives, which is often the case, they form their plurals just as the substantives do: e. g. مردان نیک, or نیکان,* will signify *good men.* The same holds good with compound epithets; as, پري رويان, *the fairy-faced* (ones). This is also the case with the demonstrative pronouns آن, *that,* and این, *this.*

89. Our *than*, after a comparative, is generally expressed by the preposition از aẓ; as,

* So in the English, *a good man*, or *good men;* but, when *good* is used as a substantive, we say, in the plural, *goods*.

بَیاضِ رُویِ تو روشنتر از رُخِ روز
سَوادِ زُلفِ تو تارِیکتر از ظُلمتِ داج

The whiteness of thy face (is) *more splendid than the cheek of day: the blackness of thy locks* (is) *darker than the darkness of night.*

ماه نیکوست ولی رُویِ تو زِیباتر ازوست
سَرو دِلجوست ولی قدِ تو دِلجوتر ازوست

The moon is beautiful, but thy face is more becoming THAN *it; the cypress is pleasing, but thy shape is more pleasing* THAN *it.*

Examples of attributives used as substantives:

فرو مانند پری‌رُویان زِآن عارِض
خجل گشتند سمن بُویان زِآن کاکُل

(The damsels with) *faces like fairies, are dejected at that cheek; the jessamine-scented* (nymphs) *were disconcerted at that curl.*

OF THE SEPARATE PRONOUNS, ضمائرِ منفصله.

90. The PERSONAL PRONOUNS are the following:

First Person, ضمیرِ متکلِم.

من man, *I.*

Sing.	من man, *I.*	Oblique,	مرا marā, *me.*
Plur.	ما mā, *we.*		مارا mārā, *us.*

Second Person, ضمیرِ مُخاطِب.

تو tŏ, *thou*.

Sing. تو tŏ, *thou*. Obl. تورا or ترا tŏrā, *thee*.

Plur. تان tāṅ, or شما shumā, *you* or *ye*.* شُمارا shumārā, *you*.

Third Person, ضمیرِ غائب.

او ō, وي wai, or اوي oy, *he*.

Sing. او ō, اوي ōy, or وي wai,	*he*, *she*, or *it*.	Obl. اورا ōrā, or ويرا wairā,	*him*, *her*, or *it*.
Plur. ايشان ayshāṅ, or شان shāṅ,	*they*.†	ايشانرا ayshāṅrā, or شانرا shāṅrā,	*them*.

Examples :—

همیرفتم و کوفتم مغزِشان
تهيِ کردم از پیکر نغزِشان

I went, and beat their brains; I made their beautiful faces void of form.

---

* مايان and شُمايان, are sometimes found as plurals of the pronouns of the first and second persons, but never in any good author.

† Occasionally, but rarely اوشان, which, however, is used only when the persons spoken of are absent. ايشان is perhaps a compound of اين and شان; اوشان of او and شان.

چون شاهِ جهاندار بِنمود روي
زمينرا بِبوسيد و شد پيشِ اوي

When the world-possessing king showed his face, (the general) *kissed the ground, and went before him.* Firdausi.

91. After the preposition بَ *in*, the letter د is sometimes inserted to prevent the hiatus, as بدو badō, for بأو ba-o, *to him;* the same may be observed of بدان badān, for بآن ba-ān, *to that;* بدِين badīn, for بإين *to this.*

92. The Possessive Pronouns are the same with the personals, and are distinguished by being put after their substantives; or, they may be represented by the forms ـَم or اَم, ـَت or اَت, ـَش or اَش, respectively; as,

جامه ام *my garment,* or دِلَم, or دِلِ من, *my heart.*
جامه ات *thy garment,* or دِلَت, or دِلِ تو, *thy heart.*
جامه اش *his,* &c. or دِلَش, or دِلِ او dili ō, or دِلِ وي, *his* or *her heart.*

Plur. دِلهاي ما, *our hearts.*
دِلهاي شما or تان, *your hearts.*
دِلهاي ايشان or شان, *their hearts.*

It will be seen, that the occurrence of the silent ه in some cases, occasions an *alif* being prefixed to these pronouns: this is done for the

purpose of enouncing the vowel proper for the pronouns, which the silent ة is incapable of doing.

The latter forms never occur in a separate state. With nouns, therefore, they must necessarily be possessives; with verbs, objective cases; and they may then be followed, if necessary, by the particle را, (See Art. 63).

93. These pronouns may be joined to any word in the sentence which the poet finds convenient; thus, in the following couplet, the pronoun شَ- *it*, is added to زَوَال; and in the next distich, تَ- *thee*, is placed after the conjunction گر gar, *if*.

خُوشا شِیراز و وَضْعِ بي مِثالش
خُداوندا نِگهدار از زَوَالش

Joy (be to) *Shiraz and* ITS *incomparable situation! O Lord, preserve* IT *from decay!*

بمَي سُجّادہ رنگِین کُن گرت پیِرِ مُغان گوید
کِه سالِکْ بيخبر نبوَد زِراہ و رِسْمِ منْزِلها

Tinge the sacred carpet with wine, if the senior of the magicians bid THEE; *for the traveller should not be ignorant of the rule and custom of the inns.*

RECIPROCAL PRONOUNS, ضمائرِ مُشْترِکه.

94. OUR reciprocal pronouns *own* and *self*, are expressed in Persian

by the following words, which are applicable to all the persons and sexes; as,

Nom. khud, خُود or خُودش   Oblique, خُودرا
khīshtan, خِويشتن or خِويش   خِويشرا or خِويشتنرا
or خُوي

Thus we may use

من خُود, *I myself.*   ما خُود, *we ourselves.*
تو خُود, *thou thyself.*   شُما خُود, *you yourselves.*
او خُود, *he, his* or *herself.*   ايشان خُود, *they themselves.*

خُود is also joined, like the Latin *ipse*, to every person of a verb; as,

Sing.	Plur.
خُود آمدم *ipse veni.*	خُود آمديم *ipsi venimus.*
خُود آمدي *ipse venisti.*	خُود آمديد *ipsi venistis.*
خُود آمد *ipse venit.*	خُود آمدند *ipsi venerunt.*

Example: —

داني چه گُفت مرا آن بُلبُل سحري
تو خُود چه آدمي كِز عِشق بي خبري

Dost thou know what that early nightingale said to me? (as to) "*You* YOURSELF, *what man are you, that you are ignorant of love?*"

When خُود is used as a pronoun possessive, it answers to the Greek σφέτερος, and signifies *my*, *thy*, *our*, *your*, *his* or *her*, and *their*,

according to the person and number of theprincipal verb in the sentence, as in this couplet of Hafiz;

محرم رازِ دلِ شیدایِ خود
کس نمي بینم زِخاص و عام‌را

(As to) *a confidant of the secret of* (my) OWN *afflicted heart, I perceive not the person to be* (either) *of the nobles, or the populace.*

95. The DEMONSTRATIVE PRONOUNS, اسمايِ اشاره, are the following:

این īn, *this.*

Sing.	این *this.*		Oblique cases.	اینرا
Plur.	اینان *these,*	(rational beings.)		اینانرا
or	اینها	(irrational.)		or اینهارا

آن ān, *that.*

Sing.	آن *that.*		Oblique cases.	آنرا
Plur.	آنان *those,*	(rational beings.)		آنانرا
or	آنها	(irrational.)		or آنهارا

When این īn, is prefixed to a noun, so as to form one word, it is frequently changed into ام im; as, امشب imshab, *to night.*

تعالی الله چه دولت دارم امشب
که آمد ناگهان دلدارم امشب

May God be exalted! What fortune have I to night! for this night is my beloved come unexpectedly!

and اِمروز imrōz̈, *to-day;*

زوزِ عیش و طرب وَ عیدِ صیامست اِمروز
کامِ دِل حاصِل وَ ایّام بکامسّت اِمروز

A day of mirth and joy, and the holy-day of the fast is this day: the desire of the heart (is) *obtained; and times are to* (my) *wish to-day.*

96. The words آن and از آن, prefixed to pronouns *personal,* change them into *possessives,* and are read with a short vowel, آنِ تو āni tŏ, or از آنِ تو az̈ āni tŏ, i. e. *thine;* as,

ماهِ کنعانِ من مسندِ مِصر آنِ تو شُد

Moon of Canaan! (O Joseph), *the throne of Egypt is* THINE!

97. The relatives (اسمای موصول), and interrogatives (اسمای اِستفهام), are supplied by the invariable pronouns که keh and چه cheh, of which the former usually relates to persons, and the latter to things: in the oblique cases of these pronouns the final and silent ه, is absorbed before the syllable را; as,

Nom. که *who.*	Oblique. کرا *whom.*
چه *which.*	چرا *which.*

98. کي kī and چي chī, are interrogatives, and are very often joined to the verb است, as کیست *who is it?* چیست *what is it?*

یا ربّ آن شاهوش ماه رخ زهره جبین
درّ یکتاي که و گوهر یکدانه کیست

O heaven! whose precious pearl, and whose inestimable jewel, is that royal moon-faced, venus-foreheaded (damsel)?

کدام kudām (properly *which, whether?*) is also an interrogative pronoun; as,

میخواره و سر گشته و رندیم و نظر باز
و آنکس که چنین نیست در این شهر کدامست

Wine-bibbers, wanton and dissolute are we, and with open eyes; but, WHO *is that person in this city, who is not so?*

99. Our *soever* is expressed in Persian by هر har, or هران harān, prefixed to the relatives; as,

هرکه or هرانکه *whosoever.*
هرچه or هرانچه *whatsoever.*

OF THE PERSIAN VERBS, افعال.

100. The Persians have active (متعدّي), and neuter (لازم), verbs like other nations; but many of their verbs have both an active and neuter sense, which can be determined only by the construction. They have also a species of derivative verbs, which may be termed causals, (also متعدّي). These verbs have properly but one conjugation, and only two

changes of tense, the aorist, and the preterite; all the other tenses being formed by the help of the particles مي mī or همي hamī, and the auxiliary verbs هستن hastan, or بودن būdan, *to be*, and خواستن kh'āstan, *to desire*, *will*, or *be willing*. The passive voice is formed by adding the tenses of the substantive verb شدن shudan, to the participle preterite of the active; as, خوانده شد kh'āndah shud, *it was read.* The inflexions of these auxiliaries will be here exhibited.

* مصدرِ متصرف *variable maṣdar*, or Infinitive بودن būdan, *to remain*, or *be*.

101. The present tense of this verb is irregular, but very easy; it should be carefully remembered, as it is the model for the variations of persons in all tenses.

INDICATIVE MOOD, Present Tense, صيغهٔ حال.

Sing.	Plur.
ام am, *I am.*	ايم aym, *we were.*
or اي ī, *thou art.*	ايد ayd, *ye are.*
است ast, *he is.*	اند and, *they are.*

* If this infinitive be formed upon a word taken from any other language, as طلبيدن, *to seek*, from the Arabick word طلب, *to request*, it is then termed مصدرِ جعلي, *an artificial infinitive.*

This tense joined to nouns, pronouns, or adjectives, often coalesces with them, and then loses the inital short ا alif: e. g. with pronouns.

Sing.		Plur.	
منم manam,	*ego sum.*	مائیم māaym,	*nos sumus.*
توئي tŏ ī,	*tu es.*	شمائید shumā-ayd,	*vos estis.*
اوست ōst,	*ille est.*	ایشانند ayshānand,	*illi sunt.*

102. — With adjectives,

شادم shādam,	*I am glad.*	شادیم shādaym,	*we are glad.*
شادي shādī,	*thou art glad.*	شادید shādayd,	*you are glad.*
شادست shādast,	*he is glad.*	شادند shādand,	*they are glad.*

103. The negatives are formed by prefixing نه nah or ن na; as, نه ام, or نیم, *I am not*, &c. but نه است is commonly written نیست, *it is not;* as,

راهیست راهِ عشق که هیچش کناره نیست

آنجا جز آنکه جان بسپارند چاره نیست

The path of love is such a path that it has no boundary: there, except that (men) *give up the soul, is no remedy.* Hafiz.

104. Present tense حال of the defective verb, هستن hastan, *to be, remain,* or *exist.*

Sing.	Plur.
* هستم *I am.*	هستيم *we are.*
هستي *thou art.*	هستيد *you are.*
هست *he is.*	هستند *they are.*

Simple Preterite, ماضي مطلق.

بودم *I was.*	بوديم *we were.*
بودي *thou wast.*	بوديد *you were.*
بود *he was.*	بودند *they were.*

Preterite Imperfect, ماضي استمراري or تمني.

بودمي or مي بودم, مي بودي or بودي مي, بودي or مي بود, &c.

Compound Preterite, ماضي قريب.

Sing.	Plur.
بوده ام *I have been.*	بوده ايم *we have been.*
بوده اي or بودهٔ *thou hast been.*	بوده ايد *you have been.*
بوده است *he has been.*	بوده اند *they have been.*

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* The difference between this verb and ام, (Art. 101), is, that this signifies *I exist*, whereas the other is mostly used as the logical copula, to connect the extreme terms of a proposition, as also to form the preterite tenses of other verbs, &c.

Future, مُسْتَقْبل.

Sing.	Plur.
خَواهم بُود *I will be.*	خَواهيم بُود *we will be.*
خَواهِي بود *thou wilt be.*	خَواهيد بُود *you will be.*
خَواهد بُود *he will be.*	خَواهنْد بُود *they will be.*

Imperative, امْر, *or* Precative, دُعاوِي.

بوَم or باشم, or مِي باشم, *let me be.*	باشيم or مِي باشيم *let us be.*
بُو or بَاش, or مِي باش, *be thou.*	باشيد or مِي باشيد, *be ye.*
باد or بادي ,بُواد ,باشد ,مِي باشد *let him be.*	باشنْد or مِي باشنْد, *let them be.*

Subjunctive, or Aorist, مُضارِع.

بوم, or باشم, or مِيباشم } *I be, or may be.*	بُوئِيم, or باشيم, or مِيباشيم } *we be, may be, &c.*
بوَي ,باشِي, or ميباش, *thou beest, &c.*	بوَيد ,باشيد, &c. *you be, &c.*
بوَد ,باشد, or ميباشد, *he be, &c.*	بونْد ,باشنْد, &c. *they be, &c.*

Conditional or Potential, شرْطِي or ,ماضِيْ اِسْتِمْرارِي.

بُودمي or ,مِي بُودم *I might, would, &c. be.*	مِي بُوديم *we would, &c. be.*
&c. بُودِي *thou wouldst, &c. be.*	بُوديدي or مِي بُوديد *ye would, &c. be.*
&c. بُودِي *he would, &c. be.*	بُودندي or ميبودند *they would, &c. be.*

Future Subjunctive, مَاضِيْ مشْكُوكْ.

Sing.		Plur.	
* بُودهٔ باشم or مِي بُوده باشم	*I shall have been.*	بُوده باشيم or مِي &c.	*we shall have been.*
بُوده باشِي or مِي &c.	*thou shalt have been.*	بُوده باشيد &c.	*you shall have been.*
بُوده باشد or مِي &c.	*he shall have been.*	بُوده باشنْد &c.	*they shall have been.*

Infinitive, مصْدر.

Present, بُودن by contraction بُود *to be* or *remain.*

فاعِل	Participles.	مفْعُول
باشا *being*, (rare.)		بُوده *been, having been.*

105. شُدن shudan, *to be* or *become.*†

used in forming the Passive voice.

Indicative or Subjunctive Present, صيغهٔ حال.

مِي شَوَم *I am,* or *may be.*	مِي شَويم *we are,* &c.
مِي شَوِي *thou art.*	مِي شَويد *you are,* &c.
مِي شَوَد *he is,* &c.	مِي شَوَنْد *they are,* &c.

* This form sometimes goes by the name of the مَاضِيْ اِسْتِمْرارِيْ مظْنُون.

† گشْتن and گرْديدن are synonymous with this verb, and are in some instances substituted for it.

Simple Preterite, ماضي مطلق.

Sing.	Plur.
شدم *I was.*	شديم *we were.*
شدي *thou wast.*	شديد *you were.*
شد *he was.*	شدند *they were.*

Preterite Imperfect, ماضي استمراري.

مي شدم or شدمي , مي شدي or شدي , مي شد &c.

Compound Preterite, ماضيء قريب.

شده ام *I have been.*	شده ايم *we have been.*
شدهٔ or شده اي *thou hast been.*	شده ايد *you have been.*
شده است *he has been.*	شده اند *they have been.*

Preterpluperfect, ماضيء بعيد.

شده بودم *I had been.*	شده بوديم *we had been.*
شده بودي *thou hadst been.*	شده بوديد *you had been.*
شده بود *he had been.*	شده بودند *they had been.*

Future, مستقبل.

خواهم شد *I will be.*	خواهيم شد *we will be.*
خواهي شد *thou wilt be.*	خواهيد شد *you will be.*
خواهد شد *he will be.*	خواهند شد *they will be.*

Imperative, امر, and دعاوي, precative.

Sing.	Plur.
شوم، ميشوم or بشوم *let me be.*	شويم or مي شويم *let us be.*
شو، مي شو or بشو *be thou.*	&c. &c. شويد *be ye.*
شود ميشود، بشود or شواد *let him be.*	&c. ميشوند شوند *let them be.*

Subjunctive, or Aorist, مضارع.

شوم *I be.* or مي شوم	شويم or مي شويم *we be.*
&c. &c. شوي *thou beest.*	&c. &c. شويد *you be.*
&c. &c. شود *he be.*	&c. &c. شوند *they be.*

Infinitive, مصدر.

شدن *to be.*

Participles.

(rare) شوا *being, becoming.* شده *having been* or *become.*

106. خواستن kh'āstan or خواهيدن kh'āhīdan, *to be willing.*

Aorist, مضارع.

used in forming the Compound Future of verbs.

خواهم *I will.* or مي خواهم	خواهيم or مي خواهيم *we will.*
&c. خواهي *thou wilt.*	&c. خواهيد *you will.*
&c. خواهد *he will.*	&c. خواهند *they will.*

The other tenses are formed like those of the regular verbs.

OF THE TENSES.

107. It will here be useful to shew in what manner the tenses of Persian verbs are deduced from the infinitives, which are considered by Oriental grammarians as the spring or fountain of all the moods and tenses: and hence they are termed the مصدر maṣdar, or *source.*

108. All Persian infinitives end in دن, or تن; as, رسیدن rasīdan, *to arrive;* نالیدن nālīdan, *to grieve;* گفتن, *to say:* just as the preceding letter happens to be a sonant or a surd respectively.*

109. The third person of the simple preterite is formed by rejecting ن from the infinitive; as, رسید, *he arrived;* نالید, *he grieved;* گفت, *he said.* Examples:—

گفتم مگر صبا زچمن رسید
یا کاروان مشک زراه ختن رسید

I said, but the zephyr is arrived from the garden, or the caravan of musk has come from the road of Khoten.

110. The letter ب, often prefixed to this tense, is redundant, as

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* By a sonant is meant any letter, in the first formation of which, by the organs of speech, the voice is distinctly heard; by a surd, any other in which this is not the case. Hence all vowels will be sonants, as will *b*, *d*, and the like; while *p*, *t*, &c. will be surds.

جامهرا ببرد و برفت, *he took the mantle, and departed.* In this case the vowel following ب, is often omitted; as, بنشست for بنشست, *he sat.*

111. From the preterite is formed the imperfect tense, by prefixing the particles مي or همي, as ميرسيد or همي رسيد, *he was arriving.* These particles, however, imply continuity.

112. It is also sometimes expressed by adding ي, (مجهول) to the preterite, as ناليدي, *he was grieving;* ناليدندي, *they were grieving:* this form is common in prose; as,

بطرب و نشاط مشغول بودندي و نغمه ترانه از زبان چنگ و چغانه استماع نمودندي.

They were engaged in pleasure and delight, and were continually listening to the delightful modulation of the tongue of the lute and cymbal.

113. The same letter ي, added to the persons of the past tense, forms the potential mood; as, ناليدمي, *I might, could, should,* or *would grieve;* so Firdausi in a love song,

شبي در برت گر بر آسودمي
سر فخر بر آسمان سودمي

Could I rest one night in thy bosom, I should (seem to) *touch the sky with my delighted head.*

And Hafiz,

آن طرّهٔ که هر جعدش صد نافهٔ چین ارزد
خوش بودي اگر بودي بویش از خوشخوي

That lock, each curl of which is worth a hundred musk-bags of China, would be sweet if its scent were from sweetness of temper.

114. The participle preterite is formed from the infinitive by changing ن into ه; as, رسیده, *arrived;* گفته, *said;* from which participle, and the auxiliary verbs بودن and شدن, are made several compound tenses, as well as the passive voice; as, پاشیده ام, *I have sprinkled;* پاشیده بودم, *I had sprinkled;* پاشیده باشم, *I shall have sprinkled;* پاشیده شدم, *I was sprinkled.*

هم جان بدان دو نرگس جادو سپرده ایم
هم دل بدان دو سنبل هندو نهاده ایم

We also HAVE *given up our soul to those two inchanting narcissuses (eyes); we also* HAVE *placed our heart on those two black hyacinths* (locks of hair).

115. The Persians are very fond of the preterite participle; and it is very often used by their elegant writers to connect the members of a sentence, and to suspend the sense till the close of a long period: in poetry, as well as prose, it sometimes is used like the third person preterite of a verb, as in this fine couplet:

فُرُوغِ جام و قدح نورِ ماه پوشیده
عِذارِ مُغْبچگان راهِ آفْتاب زده

The splendour of the cup and goblet has obscured the light of the moon ; the cheek of the magian-children (young cup-bearers) *has stolen the splendour of the sun.*

116. In the ode from which this couplet is taken, every distich ends with the word زده,* for زد, *he struck.*

117. In composition, the infinitive is contracted by rejecting ن, as خَواهم شُد, *I will be ;* so Hafiz,

نفسِ بادِ صبا مُشْکْ فِشان خَواهد شُد
عالمِ پیر دِگر بارهٔ جَوَان خَواهد شُد

The breath of the western gale will be musk-shedding ; the old world will again be young.

118. This short infinitive is likewise used after impersonal verbs ; as, تَوَان کرْد, *it is possible to do ;* بایَد کرْد, *it is necessary to do :* thus Hafiz, the Anacreon of Persia ;

بسعِي خُود نتَوَان بُرْد گَوْهرِ مقْصُود
خَیالِ تُسْت که اِین کار بیحَواله بر آید

* The ه terminating this kind of words, is nothing more than the relative ه, so روزه, *daily ;* ساله, *belonging to the year ;* مردانه, *manly, like men ;* &c. See Hyder Ali's Com. on the جوهر التّرکیب, p. ٦٩

It is impossible to bear away the jewel of thy wish by thy own endeavour; thy vain imagination is, that this will come without assistance.

And the poet quoted in the history of Cazvini,

روزگار نامهٔ کردارِ شماست
بر آنجا کردارِ نیکو باید گماشت

Your conduct is a register: it is necessary to place there good actions.

119. In order to form the imperative mood of a Persian verb, recourse has been had to the following expedients. It has been found that one or other of the seven sonant letters, viz. ا, ر, ز, م, ن, و, or ي, will precede دن, and that one of the four surds, viz. خ, س, ش, or ف, will precede تن, of the infinitive. (Art. 108). The verbs have then been divided into eleven classes, having one or other of these letters, taken in this order, preceding the termination of the infinitive for its respective *characteristic*: and the following rules have been devised accordingly for finding the imperative.

General Rule.

120. The terminating syllable of the infinitive دن or تن will always be rejected.—And, *specially*, by this process alone, the imperatives of all verbs of the *second*, the *fifth*, and of some of those of the *eleventh* classes, will be found. Example of the *second* class, in which ر precedes

دن, and is therefore the characteristic of that class, پروردن, *to cherish.* Imperative, پرور, *cherish thou:* of the *fifth*, in which ن is the characteristic, کندن, *to dig*, Imper. کن, *dig thou:* of the *eleventh*, in which ف is the characteristic, شکافتن, *to split.* Imper. شکاف, *split thou.*

Special Rules for the remaining Classes.

121. All verbs of the *first*, *seventh*,* and *ninth* classes, form their infinitives by also rejecting their characteristic letters. Example of the first, in which ا is the characteristic, ایستادن, *to stand.* Imper. ایست, *stand thou:* of the seventh, where ي is, دوشیدن, *to milk.* Imper. دوش, *milk thou:* of the ninth, where س is the characteristic, زیستن, *to live.* Imper. زي, *live thou.*

122. One verb only is generally given of the third class, i. e. having ز for its characteristic;† as, زدن, *to strike.* Imper. زن, *strike thou.*

123. The fourth class having م for its characteristic, presents only one verb; as, آمدن, *to come.* Imper. آ or آي, *come thou.* ‡

124. Verbs of the *sixth* class, having و for their characteristic, change that letter into ـاي; as, سودن, *to wear.* Imper. ساي, *wear thou.*

* The causal verbs ending in یدن, come under this class, and are all regular.

† Meninski also gives ازدن or آژدن, *to plunge a knife.* Imp. آژ. (See ازیدن.)

‡ آرامدن, *to rest*, takes the imperative of آرامیدن; as, آرام, *rest thou.*

125. All verbs of the *eighth*, *tenth*, and some of those of the *eleventh*, classes, change their characteristics, viz. خ, ش, or ف, into ز, ر, ب, respectively. Example of the eighth; انداختن, *to throw*. Imper. انداز, *throw thou*; of the tenth, کاشتن, *to sow*. Imper. کار, *sow thou*: of the eleventh, کوفتن, *to beat*. Imper. کوب, *beat thou*.

EXCEPTIONS.

126. In verbs of the *first*, *seventh*, and *ninth* classes.—Of the *first*, دادن, *to give*. Imper. ده, *give thou*; ستدن, *to take*, (for ستادن*). Imper. ستان, *take thou*, (from ستاندن).

— Of the *seventh*:

گزیدن *to choose.*	Imper.	گزین.	دیدن *to see.*	Imper.	بین
چیدن *to gather.*		چین.	شنیدن *to hear.*		شنو or شنو
آفریدن *to create.*		آفرین.			

— Of the *ninth*:

پیوستن *to adhere to.*	Imper.	پیوند.
بستن *to bind.*		بند.

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* Though the regular imperative of this verb, viz. ست, perhaps never occurs, the aorist, as well as the present tense formed from it, does; as, ستد, or می ستد, *he takes*; آمادن, *to be prepared*, has no imperative: some other verbs, having this characteristic, take their imperatives from verbs of the sixth class; as, گشادن, *to open*. Imp. گشای from گشودن.

شکستن *to break.* Imper. شکن.
خاستن *to rise.* خیز.
نشستن *to sit.* نشین.
گسستن *to break.* گسل.

The rest of the verbs usually given as irregulars under this class, viz. کاستن, *to lessen*; خواستن, *to desire*; جستن, *to leap*; رستن, *to escape*; شستن, *to wash*; جستن, *to seek*; رستن, *to grow*, will appear sufficiently analogous, if we can allow in the four first, the addition of a silent ه, as in the words که and جه, in order to prevent their ending in a vowel; for, striking off the terminating syllable with the characteristic, we shall have کا, خوا, &c. and adding ه, we have کاه, خواه, جه, ره, which are their imperatives. In the three last, if we strike off the characteristic with the terminating syllable, and add و followed by the یای زائد (Art. 76), we shall have شوي, جوي, and روي, for their respective imperatives. The two آراستن and پیراستن, *to adorn*; have regularly آرا and پیرا, for the imperatives, and adding the یای زائد, آراي, and پیراي, *adorn thou.**

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* Meninski also gives ریستن, *to spin.* Imp. ریس, as also نشاستن, *to cause to sit*; Imp. نشان: but the latter may have its imperative regularly from نشانیدن. This is most likely the case; and, that all the irregular imperatives have thus been derived. Whenever, therefore, the learner cannot find the form

127. Exceptions under the *second, fifth*, and *eleventh*, classes.

—Under the *second :*

آوَردن *to bring.* Imper. آر and آور *bring thou.*

بُردن *to bear.* بر

مُردن *to die.* مِیر

کَردن *to do.* کُن

شُمَردن *to count.* شُمار (from شُمارِیدن).

اَفشَردن *to suck.* اَفشار (اَفشارَدن)

سِپُردن *to give up.* سِپار (سِپارِیدن).

— Under the *fifth :*

فَرکَندن *to dig a canal.* Imper. فَرکَند (from فَرکَندِیدن).

گَندن *to rot.* گَند (گَندِیدن).

— Under the *eleventh :*

گِرِفتَن *to take.* Imper. گِیر.

پُذِیرفتَن *to accept.* پِذِیر.

رَفتَن *to go.* رو.

گُفتَن *to say.* گوي or گو.

of the imperative under one class, he must try another. It is desirable, indeed, that he should have a complete list of all substitutions of this kind: but hitherto no such list, I believe, has been made out. The Grammars present only the most usual; and the Dictionaries are quite silent on the subject.

سفتن *to bore.* Imper. سنب (سنبیدن).

خفتن *to sleep.* خسپ (خسپیدن).

شگفتن *to blossom.* شکیب.

نهفتن *to conceal.* none.

128. EXCEPTIONS under the *sixth* class.

شدن *to become.* Imper. شو or شو. شنودن *to hear.* شنو

غنودن *to slumber.* غنو or غنو. بودن *to remain.* بو or باش

درودن *to reap.* درو ,درو or درو.

129. EXCEPTIONS under the *eighth* and *tenth* classes.

— Under the *eighth :*

شناختن *to know.* Imper. شناس. سختن *to weigh.* سخ

فروختن *to sell.* فروش. دوختن † *to milk.* دوش

گسیختن *to break.* گسل.*

— Under the tenth :

نوشتن or نبشتن *to write.* Imper. نویس.

هشتن *to quit.* هل (هلیدن).

* Meninski also gives آختن, *to draw a sword,* Imper. آخ. آهیختن id. Imp. آهیخ, (See آهیخیدن).

† When this verb is used in the sense of *sewing*, the imperative is regular ; as, دوز, *sew thou :* so فروختن, when it means *to kindle* or *inflame*, has the imperative فروز.

كُشْتن *to kill.*	كُش.
گشْتن *to revolve.*	گرْد (گرْديدن).
افْراشْتن *to exalt.*	افراز (افْراخْتن).
سِرِشْتن *to mix.*	none.
آغشْتن *to dissolve.*	none.
كِشْتن *to sow.*	none.*

130. The letter ب is often prefixed to the imperative; as, بِگُو, *say thou;* بِتْرس,† *fear thou;* so Firdausi in his noble satire against a king who had slighted him:

آيا شاهِ محْمُود كِشْوَر كُشاي
زِمن گر نترسي بِتْرس از خُداي
خِيزِيدي چِرا خاطِرِ تيزِ من
نتْرسِيدي از تيغِ خُون ريزِ من

O king Mahmud, conqueror of regions, if thou fearest not me, FEAR *God! Why hast thou excited my wrathful temper? Dost thou not dread my blood-dropping dagger?*

131. It must here be observed, that the negatives نه nah, and نَ na,

* But here, as in many other cases, the imperative of كاشْتن, *to sow*, i. e. كار, may be used.

† And then, as in Art. 110, the following vowel is often omitted; as, بِشْكنيم for بِشِكنيم.

are changed in the imperative into مه mah and مَ ma, in the second persons, singular and plural; as, مپرس, *do not ask;* but, in all the rest, ن will generally be used; as نپرسد, *let him not ask.*

درد عشقي كشيده ام كه مپرس
زهر هجري چشيده ام كه مپرس

I have drained the dregs of one love; ASK NOT *whose; I have tasted the poison of one absence:* ASK NOT *whose.*

132. Verbs commencing with a single or short ا alif, and prefixing one of these letters; viz. ب, م, or ن, will change the alif into ي, as انداخت, *he threw;* بينداخت, نينداخت, بينداز, *throw;* مينداز, *throw not,* &c. But, if such initial alif have medda (~), and consequently represent two alifs, (Art. 40), then the first will be changed to ي as before, and the second will remain; as, آر or بيار, *bring thou;* ميار *bring not;* نياورد,* *he brought not.* Examples:

ساقيا ساغر شراب بيار
يكدو ساغر شراب ناب بيار

Cupbearer, BRING *a cup of wine;* BRING *a cup or two of pure wine.*

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* In this case, if the measure of the verse should require it, the ي will be rejected; as, ناورد sekandar nāmah, p. ٧, Edit. Calc.

گو شمع میارید درین جمع که امشب
در مجلس ما ماه رخ دوست تمامست
در مجلس ما عطر میامیز که جانرا
هر دم زسر زلف تو خوش بوي مشامست

Say, BRING NOT *the taper into this assembly; for, to night, the moon of my beloved's cheek is* (at its) *full in our banquet; mix not perfume in our assembly; for, from the extremity of thy locks, sweet fragrance is every moment perceptible to the soul.*

133. A precative form is made by inserting ا alif, preceded by (ـَ), between the terminating letter of the third person singular of the aorist and the root; as, گرداناد, *may he cause* (it) *to become!* پردازاد, *may he perform* (it)! and, occasionally in the first person; as, میرام, *let me die!* It is used also with the particles ب, م, or ن. (Artt. 130-1).

Example:—

آوازهٔ نوبتت بهر کس برساد
لیکن مرساد نوبت از تو بکسي

MAY *the fame of thy lot come to every person; but may the lot not pass from thee to any one!*

134. The contracted participle, used in compound epithets, is exactly the same with the imperative; as, انگیز, *excite thou;* عشرت انگیز, *mirth exciting;* افروز, *inflame thou;* گیتي افروز, *world inflaming;* Gaytī-afrōz, the name of a fairy in the Persian tales, translated by Colonel Dow.

135. The participles of the present tense are formed by adding اَ–, اَن–, or نَده–, to the imperative; as, رسان, رسا, and رسنده, *arriving* or *arriver;* which are, the last in particular, often used for nouns.

136. From the imperative also is formed the conjunctive tense or aorist, by adding to it the usual personal termination, as, from آي, *come thou,* آيم, *I may* or *will come.*

چو آفتابِ مَي از مشرقِ پيَاله بر آيَد
زِباغِ عارِضِ ساقِي هزار لاله بر آيَد

When the sun of the wine arises from the east of the cup, a thousand tulips arise from the garden of the cup-bearer's cheek.

By this affected, yet lively allegory, the poet only means, that " the " cup-bearer will blush, when he shall present the wine to the guests."

For the most part, this form of the Persian verb, which the grammarians properly call the aorist, or indefinite tense, answers to the potential mood of other languages, and is governed by conjunctions, as in Latin and English: this will be seen more clearly in the following example taken from the life of Nādir Shāh;

بر دانايانِ رموزِ آگاهِي و دقيقه يابانِ حِكمتهاي اِلٰهِي واضح است كِه در هر عهد و اَوان كِه اَوضاعِ جهان مُختلف و پريشان و چرخِ سِتمگر بكامِ سِتمكيشان گردد خُداوند يگانه كِه مُدبرِ اِين كارخانه و مُقلّبِ اَوضاعِ زمانه است از فيضِ بي منتهاي خود سعادتمنديرا مويّد و در عرصهء گيتي مبسوط آليد كند كِه بمراهِم

مراحمُ و رافت بَالْتِيامِ جراحاتِ قُلُوبِ سِتمْدِيدگان پرْدازدْ و مذاقِ تمنّايِ تلْخكامانِ زهْرِ حَوَادِثْرا بشهْدِ عدالت شِيرِين سازد

To (those) *learned in the mysteries of knowledge, and* (to) *the subtilty-discoverers of the divine sciences, it is evident, that in every age and time, in which the affairs of the world are various and disordered, and the cycle of the oppressor revolves to the wishes of the oppressive, the only Lord, who is the governor of this workhouse, and the subverter of the circumstances of time, aids from his own unlimited bounty, and makes powerful upon the area of the world, some happy* (being) *who, with the healings of mercies and comfort, acts for the closing up of the wounds of the oppressed, and sweetens the palate of those embittered by the poison of events, with the honey of justice.*

In this period, the words گرْدد, كُند, پرْدازد, and سازد, are the aorists of گرْدِيدن, كرْدن, پرْداخْتن, and ساخْتن, governed by the conjunction كِه, *that*.

The present tense is formed by prefixing مي or همِي, to the aorist; as, مِيدانم, *I know;* مِيداني, *thou knowest;* ميداند, *he knoweth:*

اَيْ بادِ صبا بِگذر آنْجا كِه تو مِيداني
و احْوالِ دِلم بِه گو پيْدا كِه تو مِيداني

O western gale, pass by the place which THOU KNOWEST, *and speak openly the circumstances of my heart, which* THOU KNOWEST.

زِين خُوش رقم کِه بر گُلِ رُخسار مِيکشِي
خَطّ بر صحِيفهٔ گُلِ گُلزار مِيکشِي

With that sweet character which THOU DRAWEST *on the rose of thy cheek*, THOU DRAWEST *a line over the leaf of the garden-rose.*

The particles مِي and هِمي, are sometimes joined to the verb, and sometimes separated from it, according to the pleasure of the writer;* as,

بعَيش کوش کِه تا چشم مِيزنِي برهم
خِزان هِميرسدُ و نَو بهار مِي گُذرد

Be engaged in pleasure, for, while THOU ART STRIKING *thy eye* (lid) *together, the autumn* ARRIVES, *and the new spring* PASSES *away.*

137. The letter ب, prefixed to the aorist, restrains it to the future tense; as, بِرسم, *I will, would,* or *may arrive*:† thus Nakhshebi in his work called the طُوطِي نامه, or *the Tales of a Parrot,* Night 35.

نخشبِي جدّ و جهد بايَد کرد
چُونکِه مَردُم بيَارِ خُود بِرسَد
هر کِه در کارها کُند جَهدي
عاقبت بر مُرادِ خُود بِرسد

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* They are used only to imply continuity (Art. 111), and may be omitted, when that is not intended.

† But, in this case, the first vowel of the verb is often omitted. (See Artt. 110-130).

Nakhshebi! When men would arrive at their beloved, it becomes (them) *to make effort and endeavour. Every one who makes an effort in* (his) *affairs, will arrive at last at his object.*

138. After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses, as they answer to those of European languages.

ACTIVE VOICE, مَعْرُوف.

پُرسِیدن, *to ask.*

Indicative Mood, Present Tense, صِیغهٔ حال.

واحِد Sing.	جمع Plur.
مِي پُرسم *I ask.*	مِي پُرسیم *we ask.*
مِي پُرسي *thou askest.*	مِي پُرسید *you ask.*
مِي پُرسد *he asks.*	مِي پُرسند *they ask.*

Simple Preterite, ماضِئ مُطلق.

پُرسِیدم* *I asked.*	پُرسِیدیم *we asked.*
پُرسِیدي *thou askedest.*	پُرسِیدید *you asked.*
پُرسِید† *he asked.*	پُرسِیدند *they asked.*

* We sometimes have this form here; viz. پُرسِیدَستم, پُرسِیدَستي, پُرسِیدَست, pl. پُرسِیدَستیم, &c. but this is rare.

† Occasionally with a redundant ا; as, گُفتا, *he said:* but this is done mostly by the poets.

Compound Preterite, ماضيِ قريب.

واحد Sing.	جمع Plur.
پرسيده ام *I have asked.*	پرسيده ايم *we have asked.*
پرسيدهء or پرسيده اي *thou hast asked.*	پرسيده ايد *you have asked.*
پرسيداست or پرسيده است *he has asked.*	پرسيده اند *they have asked.*

Preterite imperfect, ماضيء استمراري.

* مي پرسيدم *I was asking.*	مي پرسيديم *we were asking.*
مي پرسيدي *thou wast asking.*	مي پرسيديد *you were asking.*
مي پرسيد *he was asking.*	مي پرسيدند *they were asking.*

Preterpluperfect, ماضيء بعيد.

پرسيده بودم *I had asked.*	پرسيده بوديم *we had asked.*
پرسيده بودي *thou hadst asked.*	پرسيده بوديد *you had asked.*
پرسيده بود *he had asked.*	پرسيده بودند *they had asked.*

First Future, or امرِ حاضر.

† بپرسم *I shall ask.*	بپرسيم *we shall ask.*
بپرسي *thou shalt ask.*	بپرسيد *you shall ask.*
بپرسد *he shall ask.*	بپرسند *they shall ask.*

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* This form has a continuative sense, and is equivalent to what is here also termed "the Potential."

† This form is also used for the imperative; as, بپرسم, *let me ask*, &c.

Second Future, مُستقبل.

واحد Sing.	جمع Plur.
خواهم پرسید *I will ask.*	خواهیم پرسید *we will ask.*
خواهي پرسید *thou wilt ask.*	خواهید پرسید *you will ask.*
خواهد پرسید *he will ask.*	خواهند پرسید *they will ask.*

Imperative, امرِ حاضِر, or دُعاوِي, precative.

بپرسم or پرسم *let me ask.*	پرسیم *let us ask.*
پرس or بپرس *ask thou.*	پرسید *ask you.*
پرساد or پرسد *let him ask.*	پرسند *let them ask.*

Conjunctive or Aorist, مُضارِع.

پرسم *I may ask.*	پرسیم *we may ask.*
پرسي *thou mayst ask.*	پرسید *you may ask.*
پرسد *he may ask.*	پرسند *they may ask.*

Potential, ماضِيِ اِستِمرارِي, or ماضِيِ تشکیک.

پرسیدمي* *I might, &c. ask.*	پرسیدیمي *we might, &c. ask.*
پرسیدي *thou mightest ask.*	پرسیدیدي *you might ask.*
پرسیدي *he might ask.*	پرسیدندي *they might ask.*

* The first and second persons plural of this form are omitted by some, but retained by other, Grammarians. See Hyder Ali's Comment. on the جوهر التّرکیب, p. ٦٨

Compound Future; or, according to some, a doubtful preterite, or, ماضئ تشكيك.

واحد Sing.		Plur. جمع *	
*پرسيده باشم	*I shall have asked.*	پرسيده باشيم	*we shall have asked.*
پرسيده باشي	*thou shalt have asked.*	پرسيده باشيد	*you shall have asked.*
پرسيده باشد	*he shall have asked.*	پرسيده باشند	*they shall have asked.*

Infinitive, مصدر.

Present, پرسيدن *to ask*, contracted پرسيد.

Preterite, پرسيده بودن *to have asked.*

Participles, اسم حاليه and اسم فاعل.

Present, پرسان and پرسنده *asking, who asks.*

Preterite, اسم مفعول, پرسيده *asked,* or *having asked.*

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* By prefixing مي to this tense, we have a continuative imperative (امر مدامي), as, مي پرسيده باشم, *let me* (constantly) *have asked*, &c. Or, if taken as a preterite (ماضئ استمراريء مظنون), *a supposed continuative preterite.* (See p. 46, note.)

139. Passive Voice, مجهول.

Indicative Present, صيغهٔ حال.

واحد Sing.	جمع Plur.
پرسيده مي شوم *I am asked.*	پرسيده مي شويم *we are asked.*
پرسيده مي شوي *thou art asked.*	پرسيده مي شويد *you are asked.*
پرسيده مي شود *he is asked.*	پرسيده مي شوند *they are asked.*

Preterite, ماضيء مطلق.

پرسيده شدم *I was asked.*	پرسيده شديم *we were asked.*
پرسيده شدي *thou wast asked.*	پرسيده شديد *you were asked.*
پرسيده شد *he was asked.*	پرسيده شدند *they were asked.*

Imperfect Tense, ماضي استمراري.

پرسيده مي شدم *I was then asked.*	پرسيده مي شديم *we were then asked.*
پرسيده مي شدي *thou wast then asked.*	پرسيده مي شديد *you were then asked.*
پرسيده مي شد *he was then asked.*	پرسيده مي شدند *they were then asked.*

or,

پرسيده شدمي* *I had been &c. asked.*	پرسيده شديمي *we had been asked.*
پرسيده شدي *thou hadst been asked.*	پرسيده شديدي *you had been asked.*
پرسيده شدي *he had been asked.*	پرسيده شدندي *they had been asked.*

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* See note p. 67.

Compound Preterite, ماضي قريب.

واحد Sing.		جمع Plur.	
پرسيده شده ام	*I have been asked.*	پرسيده شده ايم	*we have been asked.*
پرسيده شده or اي	*thou hast been asked.*	پرسيده شده ايد	*you have been asked.*
پرسيده شده است	*he has been asked.*	پرسيده شده اند	*they have been asked.*

Preterpluperfect, ماضي بعيد.

پرسيده شده بودم	*I had been asked.*	پرسيده شده بوديم	*we had been asked.*
پرسيده شده بودي	*thou hadst been asked.*	پرسيده شده بوديد	*you had been asked.*
پرسيده شده بود	*he had been asked.*	پرسيده شده بودند	*they had been asked.*

Doubtful Preterite, ماضي تشكيك.

پرسيده شده باشم *	*I may have been asked.*	پرسيده شده باشيم	*we may have been asked.*
پرسيده شده باشي	*you may have been asked.*	پرسيده شده باشيد	*you may have been asked.*
پرسيده شده باشد	*he may have been asked.*	پرسيده شده باشند	*they may have been asked.*

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* Or پرسيده مي شده باشم, &c. will form the ماضيء استمراريء مظنون, *I may have been* (constantly, continually) *asked*. See p. 68, note.

Aorist, مُضارِع, used also as an imperative.

واحد Sing.	جمع Plur.
پرسیده شوم *I may be asked.*	پرسیده شویم *we may be asked.*
پرسیده شوي *thou mayst be asked.*	پرسیده شوید *you may be asked.*
پرسیده شود *he may be asked.*	پرسیده شوند *they may be asked.*

Second Future, مُستَقبل.

پرسیده خواهم شُد *I shall be asked.*	پرسیده خواهیم شُد *we shall be asked.*
پرسیده خواهي شُد *thou shalt be asked.*	پرسیده خواهید شُد *you shall be asked.*
پرسیده خواهد شُد *he shall be asked.*	پرسیده خواهند شُد *they shall be asked.*

Continuative Imperative, اَمرِ مُدامِي.

پرسیده مي شُده باشم *let me be* (always) *asked.*	پرسیده مي شُده باشیم *let us be asked.*
پرسیده مي شُده باشي *be thou* (always) *asked.*	پرسیده مي شُده باشید *be you asked.*
پرسیده مي شُده باشد *let him be* (always) *asked.*	پرسیده مي شُده باشند *let them be asked.*

Infinitive, مصدر.

Present, پرسیده شُدن *to be asked.*

Preterite, پرسیده شُده بُودن *to have been asked.*

140. A prohibition will prefix مَ to the second persons of the imperative; a negation نَه or نَ to any other person, mode, &c. (See Art. 131); as,

Sing.	نمِي دانم	*I do not know,*	nescio.
	نمِي دانِي	*thou dost not know,*	nescis.
	نمِي داند	*he does not know,*	nescit.
Plur.	نمِي دانيم	*we do not know,*	nescimus.
	نمِي دانيد	*you do not know,*	nescitis.
	نمِي دانند	*they do not know.*	nesciunt.

ندانم از چه سبب رنگِ آشنائي نيست
سهي قدّانِ سِيَه چشمِ ماه سيمارا

I KNOW NOT *from what cause there is not the hue of friendship to the cypress-shaped, black-eyed, moon-faced* (damsels).

THE CAUSAL VERB, فعلِ متعدّي.

141. This verb is formed from the primitive by adding to the second person singular of the imperative the syllable اَنْدن or اَنيدن; as, رس, *arrive thou;* رسانْدن or رسانيدن, *to cause to arrive;* رِه, *escape thou;* from رستن, رهانيدن, *to release.* This infinitive is termed مصْدرِ فرْعي, *a derived masdar.* Their imperatives are formed according to the rules given under Classes V. and VII. and they are then regularly conjugated.

Example :—

یا ربِ آن آهوي مُشکین بختن باز رسان
وَآن سهي سرو خرامان بچمن باز رسان

O Heaven! BRING *that musky fawn back to Khoten;* BRING *back that tall waving cypress to the garden.*

The contracted participles, as it has been before observed, (Art. 134), are of great use in the composition of words; as, عشرت انگیز, *mirth-exciting;* from عشرت, which in Arabick signifies *mirth*, and the participle of انگیختن, *to excite:* but of these elegant compounds I shall speak at large in the next section.

OF THE COMPOSITION

AND

DERIVATION OF WORDS.

142. One of the chief beauties of the Persian language is its frequent use of compound adjectives; in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end, according to the pleasure and taste of the writer; they are formed either by a noun and the contracted participle; as, دل فریب or دلفریب, *heart-deceiving;* or by prefixing an adjective to a noun; as, خوشبوي, *sweet-smelling;* or lastly, by placing one substantive before another; as, گلعذار, *rose-cheeked.*

143. Since one of the nouns in a compound word is often borrowed from the Arabick, a man who wishes to read the Persian books with satisfaction, ought to have a competent knowledge of both languages. I shall subjoin a list of the most elegant compounds that I can recollect; but I must express most of them in English by circumlocutions: for though we have some compound epithets which give a grace to our poetry, yet, in general, the genius of our language seems averse to them. Thus آهو چشم from آهو, *a fawn;* and چشم, *the eye;* a Persian epithet which answers to the Greek ἑλικῶπις, seems very harsh in English, if we translate it *fawn-eyed;* Lady Wortley Montague's translation

stag-eyed,* is not much better, and conveys a different idea from what the Eastern poets mean to express by this epithet.

I. صفاتِ عارِضي.

144. Adjectives compounded of nouns and participles.†

گل افشان *shedding flowers.*	مراد آور *fulfilling the desire.*
دُرّ افشان *sprinkling pearls.*	دِل آور *brave.*
گوهر افشان *shedding gems.*	جهان آرا and عالم آرا *adorning the world.*
خون افشان *dropping blood.*	
دِل آزار *afflicting the heart.*	مجلس آرا *gracing the assembly.*
جان آزار *wounding the soul.*	دِل آرام *giving rest to the heart.*
تاب افگن *darting flames.*	نبرد آزما *experienced in battle.*
بيخ افگن *tearing up roots.*	روح آسا *appeasing the spirit.*
سنگ افگن *casting stones.*	جان آسا *giving rest to the soul.*
كوه افگن *throwing down mountains.*	خون آلود *sprinkled with blood.*
مرد افگن *overthrowing heroes.*	غبار آلود *covered with dust.*
عنبر آگين *full of ambergris.*	خطا آلود *stained with crimes.*
سرور آگين *full of pleasures.*	روح افزا *refreshing the spirit.*

* See her Letters from Constantinople.

† We sometimes find the last word of the compound separated from the foregoing, by some word or words intervening; as, رنگ از دِل رباي for رنگ رباي از دِل, *one stealing the colour* (blood) *from the heart.*

بهجت افزا *increasing cheerfulness.*

شهر آشوب *disturbing the city;* elegantly applied to *beauty*, to which likewise the poets give the following epithet,

روز افزون *increasing daily.*

سر افراز *raising his head.*

گردن افراز *exalting his neck.*

عالم افروز or جهان افروز } *enlightening the world.*

گیتي افروز *enflaming the universe.*

معرکه افروز *kindling the fight.*

بوستان افروز *inflaming the garden,* a beautiful epithet for the anemone.

دانش آموز *skilled in science.*

کار آموز *expert in affairs.*

مژده آمیز *mixed with joyful tidings.*

This participle آمیز is used in a great variety of compounds.

راحت آمیز *giving rest.*

ستم آمیز *full of threats.*

رنگ آمیز *mixed with colours,* that is, deceitful.

پرتو انداز *darting rays.*

دهشت انداز *striking with fear.*

آتش انداز *casting out fire.*

تیر انداز *shooting arrows.*

ظلمت اندوز *gathering darkness,* an epithet of the night.

عبرت اندوز *obtaining example.*

التفات انگیز *exciting respect.*

خلوص انگیز *promoting sincerity.*

فتنه انگیز *raising a tumult.*

خجلت انگیز *causing blushes to rise.*

خفقان انگیز *making the heart beat.*

ارشاد انگیز *producing instruction.*

مردم اوبار *devouring men.*

جان آفرین *that created the soul.*

دل بر *a ravisher of hearts.*

سایه پرور *bred in the shade,* an epithet for an ignorant young man who has not seen the world.

شهد آمیز *mixed with honey.*
تن پرور *nourishing the body.*
عشق باز *sporting with love.*
پوزش پذیر *accepting an excuse.*
ترانه پرداز *composing tunes*, a musician.
سخن پرداز *composing sentences*, an orator.
نقل بند *compiling narratives*, an historian.
عدو بند *that enslaves his enemies.*
فتنه بیز *spreading sedition.*
عطر بیز *shedding perfume.*
نادره پیرا *collecting memorable events.*
اسمان پیوند *reaching the sky.*
عالمتاب *inflaming the world*, an epithet of the sun.
دولتجوی *wishing prosperity.*
گل چین *gathering roses.*
شگوفه چین *cropping flowers.*

علما پرور *cherishing learned men.*
خوشخوان *sweetly singing.*
جهاندار *possessing the world.*
نکته دان *skilful in subtleties.*
خرده بین *seeing minute objects.*
سخن ران *lengthening his discourse.*
کامران *gaining his desires.*
خون ریز *shedding blood.*
شکر ریز *dropping sugar.*
گهر ریز *scattering jewels.*
اشک ریز *shedding tears.*
غمزدا *dispersing care.*
ظلمت زدا *dispelling darkness.*
رهزن *infesting the way* a robber.
سحر ساز *preparing inchantments.*
دلستان *ravishing hearts.*
دلسوز *inflaming the heart.*
جان شکار *a hunter of souls.*
عمر شکاف *destroying life.*

سخن *collecting words*, an informer.

rising in the morning.

کار شناس *skilful in business.*

شکر فروش *selling sugar.*

خود فروش *boasting of himself.*

ناظر فریب *deceiving the beholder.*

جگر گداز *melting the heart.*

صما گداز *dispelling a calamity.*

ضیا گستر *spreading light.*

عالمگیر *subduing the world.*

صف شکن *breaking the ranks.*

انجم شمار *equal to the stars in number.*

دلکشا *rejoicing the heart.*

کشورگشا *conquering provinces.*

اورنگ نشین *sitting on a throne.*

ویرانه نشین *inhabiting a desert.*

رهنما *showing the way.*

غریب نواز *kind to strangers.*

بربط نواز *tuning a lute.*

کامیاب *who finds what he desires.*

II.

145. Words compounded of adjectives and nouns.

خوب روي *with a beautiful face.*

پاکیزه خوي *having pure intentions.*

خوشخوي *of a sweet disposition.*

پاکدامن *with unblemished virtue.*

خوب آواز *with a good voice.*

خوب رایحه *with a pleasing scent.*

خوش الحان *with sweet notes ;* an epithet of the nightingale ;

as in this elegant distich,

رونق عهد شبابست دگر بستانرا

میرسد مژدهٔ گل بلبل خوش الحانرا

It is the brightness of the season of youth again to the gardens; the tidings of the rose arrives to the sweet-singing nightingale.

خوش رفتار *walking gracefully.*

شیرین دهن *with a sweet mouth.*

شیرینگار *with gentle manners.*

سیاه چشم *black-eyed.*

The compounds of this form are very numerous, and may be invented at pleasure.

III.

146. Adjectives compounded of two nouns.

Each of these epithets is a short simile.

پري روي } *with the face of a fairy.*
پري پیکر }

پري رخسار *with the cheeks of a fairy.*

جمشید کلاه *with the diadem of Gemshid.*

دارا *with the troops of Darius.*

سیمین ساق *with legs like silver.*

شکر لب *with lips of sugar.*

طوطي گفتار *talking like a parrot*

غنچه لب *with lips like rose-buds.*

سمن بوي *with the scent of jessamine.*

سمن بر *with a bosom like jessamine.*

گلرخ *with cheeks like roses.*

گلروي *with a rosy face.*

مشکبوي *with the scent of musk.*

یاکوت لب *with lips like rubies.*

شیر دل *with the heart of a lion.*

147. When we consider the vast number of epithets that may be compounded after these three forms, and that those epithets are often used for substantives without a noun being expressed, we must allow that the Persian language is one of the richest in the world. These compounds

are thought so beautiful by the Persian poets, that they sometimes fill a distich with them; as,

ماه روي مشكبوي دلكشي

جان‌فزاي دلفريبي مهوشي

A moon-faced, musk-scented, heart-alluring, soul-delighting, heart-deceiving, moon-like (beauty).

148. The particles هم and تاش,* *together*, prefixed to nouns, form another elegant class of compounds implying *society* and *intimacy*; as,

همخوابه *sleeping together.*

همدم *breathing together.*

خواجه تاش *of the same master, school-fellow.*

هماشيان *of the same nest.*

هماهنگ *of the same inclination.*

همبزم *of the same banquet.*

همبستر *lying on the same pillow.*

149. The particles نا, *not*; كم, *little*; and بي, *without*; are placed before nouns to denote privation; as, نااميد, *hopeless*; نا شناس *ignorant*; نا شگفته, *not yet blown*; كمبها, *of little value*; كم عقل, *with little sense*; بي باك, *fearless*; بي امان, *merciless*: this particle is often joined to Arabick verbs; as, بي تأمل, *inconsiderate*; بي ترتيب, *irregular*.

* This particle is Turkish.

Example :—

بعْد ازِين نامِترا در هرکُجا خَواهم نَوِشْت
بي حقِيقت بي مروّت بيٍ وفا خَواهم نَوِشت

Henceforth, wherever I shall write thy name, I will write FALSE, INHUMAN, *and* FAITHLESS.

ON THE FORMATION OF NOUNS.

150. Names of agents (اسْمايِ فاعِل) are generally participles active ending in ـنْده ; as, سازَنْده sāzandah, *a composer ;* or they are formed by adding گر gar, گار gār, بان bān, چي or جي,* to a substantive ; as, زرگر, *a goldsmith ;* قلمْگار, *a writer ;* باغْبان, *a gardener ;* اِيلْچِي, *an ambassador ;* مِيانْجِي, *a mediator.*

151. Adjectives (صِفات) implying possession or plenty are formed by adding to nouns the termination سار, گِين, آگِين, منْد, ناك, وار, ور, يِ or چرْده †; as, شرمْسار, *bashful ;* غمْگِين, *sorrowful ;* شرْم آگِين, *ashamed ;* دانشْمنْد, *learned ;* زهْرناك, *venemous ;* اُمِيدْوار, *hopeful ;* جانْور, *having life ;* هِنْدِي, *Indian* ‡ ; سِياه چرْده, *blackish :* also the terminations ا, as, دانا, *wise,* بُويا, *odorous :*—ور ; as, آزُور, *covetous,* رنْجُور, *sorrowful :* ـاوَر ; as, تناوَر, *robust,* دِلاوَر, *courageous.*

* These are rather Turkish than Persian terminations.

† This is a Turkish adjunct.

‡ With يايِ نِسْبت. See Art. 74.

152. The Arabick words ذُو, صاحِب, اَرباب, and اَهل, put before nouns, form likewise adjectives of possession; as, ذُوجلال, *majestic*, dignitate præditus, صاحِب جمال, *beautiful*, venustate præditus, اَربابِ صُورت, *persons of exterior form*, formâ gaudentes, اَهلِ حِكمت, *wise*, sapientiâ præditus. We may here observe, that the Indians use a great variety of phrases purely Arabick, some as proper names and titles of chiefs and princes, and others as epithets or constant adjuncts to substantives; such are the names شُجاع الدَّوله, نجم الدوله, شمس الدَّوله, سِراج الدَّوله, which signify in Arabick, *the force*, *the star*, *the sun*, and *the lamp of th state*; such also is the title which they gave Lord Clive, زُبدة المُلك, *the cream of the kingdom*; in the same manner they seldom mention the province of بنگاله, without adding, by way of epithet, جنّت البِلاد, *the paradise of regions*; an Arabick title given to that province by اورنگ زيب Awrangzēb.

153. Some adjectives are formed from nouns by adding ين īn; as, آتشين, *fiery*; زرين, *golden*; زُمُرّدين, *made of emeralds*.

154. The termination silent ه, (مُخَفّف) applied to the end of nouns either in the singular or plural number, forms a class of relative nouns, coming very near in signification to those formed by the ياءِ نِسبت, or relative ي, (Art. 151), as, دَست, *the hand*; دَسته, *belonging to the hand, a handful*; or the like. مَردان, *men*; مَردانه, *like men, courageously*;

پادشاهان, *kings;* پادشاهانه, *like kings, royally.* Words of this class, when they happen to be the last of two in construction, do not require that the foregoing have kesrah; as, پارچه زنانه, not پارچهٔ زنانه, *clothing proper for,* or *belonging to, women.*

155. Adjectives of similitude are formed by adding آسا, سا, or وش, to substantives; as, عنبر آسا, *like ambergris;* مشك آسا, *like musk;* جنت آسا, *like paradise;* سحرسا, *like magic;* غنچه وش, *like a rose-bud;* قمروش, or مهوش, *like the moon.*

156. Some adjectives and adverbs are formed by nouns doubled, with the letter ا alif put between them; as, لبالب, *lip to lip;* سراسر, *head to head;* رنگارنگ, or گوناگون, *colour to colour,* i. e. *to the top, entirely, variegated.*

Example: —

رَوضَةٌ مَاءُ نَهرِهَا سَلسَالٌ
دَوحَةٌ سَجعُ طَيرِهَا مَوزُون
آن پُر از لالهاي رنگارنگ
وين پُر از ميوهاي گوناگون

A garden, the water of whose rivulets (is) *ripling; an orchard, the melody of whose birds* (is) *weighed* (measured), *that full of many coloured tulips, and this full of fruits* (of) *various hues.*

The two first lines of this tetrastich are in pure Arabick.

157. The termination فام, as well as گون, denotes colour; as, گُلفام or گُلگون, *rose coloured;* زُمرّدفام, *emerald colour.*

Diminutive Nouns, اسماي تصغير.

158. These nouns are formed by adding the syllables ـَك, چه, ـِيچه, ژه or واوِ معروف, to the primitive.

159. The syllable ـَك is generally added to primitives signifying animated beings; as, مَرد, *a man;* مَردَك, *a little man;* چه or يچه, to nouns signifying either animate or inanimate beings; as, باغ, *a garden,* باغچه, *a little garden;* بُز, *a goat,* بُزيچه, *a little goat.*

160. If the primitive end in silent ه, (هاي مُخفّف) preceded by a long syllable, the ه is changed into گ; as, جامه, *a garment;* جامگك, *a small garment.* But if a long syllable do not precede, the diminutive is formed by changing ه into كي; as, مزه, *taste;* مزكي, *some taste.*

161. ژه is applicable to inanimate beings only; as, دان or دانه, *a grain;* دانژه, *a small grain.* يژه, is sometimes found to form the diminutive; as, آتش, *fire;* آتشيژه, *a fire fly.*

162. The diminutive in واوِ معروف, occurs but seldom; as, پِسر, *a son;* پِسرو, *a little son;* دُختر, *a daughter;* دُخترو, *a little daughter.* شه, وله, بره, and ا, are terminations of the diminutive noun; but they occur very rarely.

Of the Hāṣili Maṣdar, حاصِلِ مصدر.

163. From the compounds above mentioned, or any other adjectives, compounded or simple, may be formed abstract substantives, by adding ي* (معروف, See Art. 35).

شرمسار *bashful.*	شرمساري *bashfulness.*
دانشمند *learned.*	دانشمندي *learning.*
سياه *black.*	سياهي *blackness.*

But if the adjective end in (هاي مخفف) the silent ه, the abstract is made by changing ه into گي; as, بيگانه, *strange;* بيگانگي, *strangeness,* بي علاقه, *unconnected;* بي علاقگي, *want of connection.* If the primitive end in (هاي مظهر), the aspirated ه, ي only is added; as, پادشاه, *a king;* پادشاهي, *royalty.*

Many abstract nouns are formed in this manner, expressing the qualities of the primitives from which they have been derived; as, خر, *an ass;* خري, *stupidity;* گرگ, *a wolf;* گرگي, *the ravenous disposition of that animal.* مرد, *a man;* مردي, *manhood,* &c. (This is another office of the ياي نسبت).

* It must not be inferred, however, that words not terminating in this ي, are not abstract in signification, for قدمبوس is perfectly equivalent to قدمبوسي, *kissing the feet.*

164. If the word end in alif ا or و, the soft ḥamza must be introduced before the final ي; as, دانا, *wise;* دانائي, *wisdom;* بينا, *seeing;* بينائي, *sight;* گل رو, *rosy-faced;* گل روئي, *being rosy-faced;* سيه مو, *having black hair;* سيه موئي. But if واو follow fatḥah (´), ḥamza is not introduced; as, نو, *new;* نوي, *novelty.* (See Art. 33.) This ي is termed ياي مصدري, *the* ي *of the maṣdar.*

165. Another class of these nouns is formed from the third person preterite of a verb; as, خريد وفروخت, *buying and selling;* آمد وشد, *coming and going.*

166. A third class of the ḥāṣili maṣdar is formed from the imperative of verbs; as, گوي, *conversation;* جوي, *search;* from گفتن, imperative گو, جستن, جو. (with ياي زائد, Art. 76.)

167. A few of these nouns are formed by adding silent ه (هاي مخفف), to the primitive; as, آتش زنه, *a flint.* (See Art. 154).

168. A noun denoting fitness, (لياقت), is often derived from Persian infinitives by the addition of ي, (معروف, Art. 35); as, خوردني, *fit to be eaten;* كردني, *fit to be done.* (This is termed ياي لياقت, Art. 73.)*

* As there are also cases, in which the ياي تنكير is added to the infinitive, the student must be careful rightly to distinguish them. (See the Commentary on the سكندر نامه, Calcutta, 1812, p. ٦).

169. Others are made, either by adding اَر to the third person of the past tense; as, دیدار, *sight;* گُفتار, *speech;* رَفتار, *motion;* or, by adding ـِش or اک to the contracted participle; as, آسایِش, *rest;* ستایِش, *praise;* دانِش, *learning;* پوشاک, *clothing.*

170. The letter ا alif added to some adjectives, forms other abstracts; as, گرم, *warm;* گرما, *warmth;* درازا, *length,* from دراز, *long,* &c.

171. Nouns denoting place, (اسمای ظرف) are formed by the terminations اِستان, بن, دان, مان, زار, گاه, کده, or جا;—and بار, سار, لاخ, or ا, so added to words will imply abundance: e. g.

نگارِستان *a gallery of pictures.**	دودمان *a family.*
بهارِستان *the mansion of the spring.*	عبادتگاه *a place of worship.*
گُلستان *a bower of roses.*	نزهتکده, *a place of pleasure.*

* The five following of these names are the titles of as many excellent books: the *Bahāristān* and *Gulistān*, are poetical compositions by *Jāmi* and *Sāعdi;* the *Nigāristān* is a very entertaining miscellany in prose and verse; and the *Shakardan* is a miscellaneous work in Arabick upon the history of Egypt; as to the *Sumbulistān*, I have seen it quoted, but recollect neither the subject, nor the name of its author. The Greeks sometimes gave these flowery titles to their books; thus Pamphilus published a treatise on different subjects, which he called Λειμών چمنزار, *a meadow;* and Apostolius compiled an Ἰωνιὰ بنفشه زار, *a garden of violets*, or a collection of proverbs and sentences.

گلبن *rose bush.*

شکردان or شکرستان *a chest of sugar.*

سنبلستان *a garden of hyacinths.*

شیرستان *the country of lions.*

جنستان *fairy-land.*

گلزار *a bed of roses.*

لالهزار *a border of tulips.*

خواب جا, *a place of sleep,* a bed.

رود بار *a place abounding in rivers.*

کوهسار *mountainous.*

دیولاخ *a place abounding in demons.*

آتش لاخ *a place abounding in fire.*

خوشا *very happy.*

The learner must remember, that, when these compounds are used as distinct substantives, the termination ان of the plural, and را of the oblique case, will be added to them as occasion may require; as,

Sing.	Nom.	شیرین دهن	*(a girl with) a sweet mouth.*
	Obl.	شیرین دهنرا	
Plur.	Nom.	شیرین دهنان	*(girls with) sweet mouths.*
	Obl.	شیرین دهنانرا	

172. The Persian verbs are compounded either with nouns and adjectives, or with prepositions and other particles.

173. The verbs chiefly used in the first sort of composition are کردن, *to do;* کشیدن, *to draw out;* آوردن, *to bring;* داشتن, *to have;* ساختن, *to make;* فرمودن, *to order;* خوردن, *to devour;* زدن, *to strike;* بردن, *to bear;* نمودن, *to show;* گشتن or گردیدن, *to become;* آمدن, *to come;*

دیدن, *to see ;* گرفتن, *to take ,* and یافتن, *to find.* The most common of these is کردن, which is joined in all its inflexions to a multitude of Arabick maṣdars, or verbal nouns, as well as to Persian adjectives and participles : these are termed, مصادرِ غیر منصرفه, *invariable muṣdars.*

Examples :* —

اقرار کردن *to confess.*	پر کردن *to fill.*
انتظار کردن *to expect.*	ترک کردن *to leave.*
رجوع کردن *to return*	طلوع کردن *to rise* (oriri).
تمام کردن *to complete.*	انتظار کشیدن *to expect.*
هجوم آوردن *to assault.*	تر ساختن *to moisten.*
یاد آوردن *to remember.*	التفات نمودن *to esteem.*
عجب داشتن *to wonder.*	مدهوش گشتن *to be astonished.*
معذور داشتن *to excuse.*	غمناک گردیدن *to be afflicted.*
حسد بردن *to envy.*	پدید آمدن *to appear.*
اعتقاد بردن *to believe.*	احسان دیدن *to be benefited.*

* It should be observed that the Persians, in adopting words from the Arabick, frequently alter the vowels, and sometimes the consonants, in order to adapt them to their own vicious pronunciation : thus we have تقاضا for تقاضي, تبرّا for تبرّي, &c. constantly : so, also معني for معنَي, جمادي for جُمادَي, &c. to which many others might be added.

غم خوردن *to grieve.* پرورش یافتن *to be educated.*

سوگند خوردن *to swear.* قرار گرفتن *to be confirmed.*

روشن ساختن *to enlighten.*

Thus Hāfiz;

صبحست ساقیا قدحي پر شراب کن
دور فلک درنگ ندارد شتاب کن
خورشید مي زمشرق ساغر طلوع کرد
گر برگ عیش میطلبي ترک خواب کن

It is morning; cup-bearer, FILL *a cup with wine; the rolling of the heavens makes no delay;* BE QUICK. *The sun of the wine* HAS ARISEN *from the east of the cup; if thou seekest the leaf of pleasure,* LEAVE *sleep.*

174. The verbs زدن and فرمودن, are very frequently used in composition; as, نعره زدن, *to call aloud;* فکر فرمودن, *to consider:* the latter, however, is generally put into the mouth of a superior: thus Jalāluddīn Rōzbahār;

تا بحمد تو نعره زد بلبل
همه گوشم چون درخت گل

Until the nightingale have sung aloud in thy praise, I am all ear like the rose-tree.

And Hāfiz;

فِکْرِ معْقُول بفرْما گُلِ بیخار کُجاسْت

Command (or deign to afford) the consideration of the intelligent; where is the rose without a thorn?

175. Some of the particles, with which verbs are compounded, are significant, others redundant and ornamental; as,

در آمدن *to enter, (to come to the door).*	بر آسودن *to rest.*
در آوردن *to bring in.*	باز داشتن *to withhold.*
در خواستن *to require.*	فرود آمدن *to descend.*
در یافتن *to understand.*	واپس داشتن *to detain.*
بر آمدن *to ascend.*	سر دادن *to banish,* to confine to a place.
بر گشتن *to return.*	

176. In the present tense of a compound verb, the particle مِي is inserted between the two words of which it is composed; as, پُر کردن, *to fill.*

Sing.	Plur.
پُر مِي كُنم *I fill.*	پُر مِي كُنيم *we fill.*
پُر مِي كُنِي *thou fillest.*	پُر مِي كُنيد *you fill.*
پُر مِي كُند *he fills.*	پُر مِي كُنند *they fill.*

177. Sometimes the two words, of which a verb is compounded, are placed at a great distance from each other; as,

صبا بلطف بگو آن غزال رعنارا
که سر بکوه و بیابان تو دادهٔ مارا

O western breeze, say in kindness to yon tender fawn, thou hast confined us to the hills and deserts;

where سر دادهٔ, the simple preterite of سر دادن, *to confine;* reléguer, is separated by three words. The noun سر has a number of different senses, and is therefore a difficult word in the Persian language; it signifies *the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c.* and sometimes, its meaning is so vague, that it seems a mere expletive, though the Persians undoubtedly feel its force.

OF PERSIAN AND ARABICK NUMERALS, اسماي عدد.

178. The numerals and invariable parts of speech belong more properly to a vocabulary than to a grammar; but, for the use of such as will take the trouble to learn them by heart, I will here subjoin the most common of them.

Cyphers.	Persian.		Arabick. Masc.	Arabick. Fem.
١	يك	*one.*	واحدٌ, احدٌ	واحدةٌ, احدي*
٢	دو	*two.*	اثنانِ	اثنتانِ
٣	سه	*three.*	ثلاثةٌ	ثلاثٌ
٤	چهار	*four.*	اربعةٌ	اربعٌ
٥	پنج	*five.*	خمسةٌ	خمسٌ
٦	شش	*six.*	ستّةٌ	ستٌّ
٧	هفت	*seven.*	سبعةٌ	سبعٌ
٨	هشت	*eight.*	ثمانيةٌ	ثمانٍ
٩	نه	*nine.*	تسعةٌ	تسعٌ
١٠	ده	*ten.*	عشرةٌ	عشرٌ
١١	يازده	*eleven.*	احدَ عشرَ	احدي عشرةَ

* The *tanwin* (ٌ), or any vowel following the last letter, as here applied to the Arabick numerals, is generally omitted when those numerals are used in the Persick.

Cyphers.	Persian.		Arabick. Masc.	Arabick. Fem.
١٢	دوازده	*twelve.*	اثنا عشر	اثنتا عشرة
١٣	سيزده	*thirteen.*	ثلاثة عشر	ثلاث عشرة
١۴	چهارده	*fourteen.*	اربعة عشر	اربع عشرة
١٥	پانزده	*fifteen.*	خمسة عشر	خمس عشرة
١٦	شانزده	*sixteen.*	ستة عشر	ست عشرة
١٧	هفده	*seventeen.*	سبعة عشر	سبع عشرة
١٨	هشده	*eighteen.*	ثمانية عشر	ثماني عشرة
١٩	نوزده	*nineteen.*	تسعة عشر	تسع عشرة
٢٠	بيست	*twenty.*	عشرون	عشرون
٢١	بيست ويك	*twenty-one.*	واحد وعشرون	واحدة وعشرون
٣٠	سي	*thirty.*	ثلاثون	ثلاثون
۴٠	چهل	*forty.*	اربعون	اربعون
٥٠	پنجاه	*fifty.*	خمسون	خمسون
٦٠	شست	*sixty.*	ستون	ستون
٧٠	هفتاد	*seventy.*	سبعون	سبعون
٨٠	هشتاد	*eighty.*	ثمانون	ثمانون
٩٠	نود	*ninety.*	تسعون	تسعون
١٠٠	صد	*a hundred.*	مائة	مائة
٢٠٠	دوصد	*two hundred.*	مائتان	مائتان

Cyphers.	Persian.		Arabick. Masc.	Arabick. Fem.
۳۰۰	سیصد	*three hundred.*	ثلاثُ مِايَةٍ	ثلاثُ مِايَةٍ
۴۰۰	چهارصد	*four hundred.*	اربعُ مِايَةٍ	اربعُ مِايَةٍ
۵۰۰	پانصد	*five hundred.*	خمسُ مِايَةٍ	خمسُ مِايَةٍ
۶۰۰	ششصد	*six hundred.*	ستُّ مِايَةٍ	ستُّ مِايَةٍ
۷۰۰	هفتصد	*seven hundred.*	سبعُ مِايَةٍ	سبعُ مِايَةٍ
۸۰۰	هشتصد	*eight hundred.*	ثماني & ثمانِ مِايَةٍ	ثماني & ثمانِ مِايَةٍ
۹۰۰	نهصد	*nine hundred.*	تِسعُ مِايَةٍ	تِسعُ مِائَةٍ
۱۰۰۰	هزار	*one thousand.*	الفٌ	
۱۰۰۰۰	ده هزار	*ten thousand.*	عشرةُ الافٍ	
۱۰۰۰۰۰	صد هزار or لک	*one hundred thousand*	مِايَةُ الفٍ	

179. ORDINALS, الإسماءُ المشتقّةُ مِنَ العددِ عليَ وزنِ فاعِل.

Persian.		Arabick. Masc.	Arabick. Fem.
نخستين	*first.*	اوّلٌ	أُولَي
دوم	*second.*	ثانٍ	ثانيَةٌ
سيوم	*third.*	ثالثٌ	ثالثةٌ
چهارم	*fourth.*	رابعٌ	رابعةٌ
پنجم	*fifth.*	خامسٌ	خامسةٌ

All the other Persian ordinals are formed in the same manner by adding م to the cardinal numbers.

180. Arabick numerals of fraction and alternation are of the forms فعل, فعل, فعيل, and فعل; as, ثلث or ثلث or ثليث, *a third;* (the last is the diminutive form), and ثلث, *every third* (hour, day, &c.)

181. Numerals of the form فعالي imply multiples of any thing; as, ثلاثي, *containing three;* رباعي, *containing four.* Distributives are formed by the mere repetition of the cardinal numbers; واحد واحد, *one by one.*

PERSIAN ADVERBS.

182. We have no forms peculiar to adverbs, either in this or in the Arabick language: words used for this purpose being nouns construed with, or without particles, as occasion shall require, e. g.

بسيار *much.* اندك *little.* اينجا *this place, here.* آنجا *that place, there.*

جان نيز اگر فرستم آنجا
آن تحفهء مختصر چه باشد

If I could also send my soul (to) THAT PLACE; *that trifling present, what would it be!*

از اينجا *hence.* از انجا *thence.* اينسو *hither.* انسو *thither.*

كجا *where* or *whither.* از كجا *whence.* هر كجا *wheresoever.*

بيرون *without.* درون or اندرون *within,* to which many others might be added.

نَوَازَنْدَه بُلْبُل بباغ اَنْدرُون
كِرازَنْدَه آهُو براغ اَنْدرُون

The warbling nightingale (is) *within the garden; the deer proudly walking within the meadows.*

فرو or فرود *below.* بالا *above.*

آن بلا نبُوَد كِه از بالا بُوَد

That would not be an evil which comes from above.

بامْداد , سحَرگاه or سحر, (in) *the morning.*

شامْگاه , (in) *the evening.*

دي *yesterday.* فرْدا *to-morrow.* پيش *before.* پس *after.*

اكْنُون *now.* آنْگاه *then.* چُون *when.* همانْدم *directly.*

هرگْز *ever.* نه ..... هرگِز *never.* هنوز *yet.* بعْد از آن *afterward.*

تا *until.* هميشه *always.* باري *once.* دِيگرْبار *again.*

هم *also.* نيز *even.* هم and بهم *together.* تنْها *alone.*

The following adverbs are nearly synonymous, and signify, *as, like, in the same manner as,* &c.

چُنان , چُنانْكِه , چُنانْچِه , همْچُنين , چُنين , همْچُون , همْچُو ,
مِثْل , مِثْل آنْكِه , مانند , چُو , چُون , &c.

183. INTERROGATIVES, اسْماي اِسْتِفْهام.

كُو *where?* چِرا *wherefore?* چنْد *how many?*

از بهْرِ چِه *on what account?* چُون *how?* چِگُونه *how* or *what.*

184. CONJUNCTIONS, حُرُوفِ عطْف or مُوْصُول.

وَ or ـو *and*. نیز or هم *also*. یا *or*. گر or اگر *if*.

اگرْچه or گرْچه *though*. بلْکه, بل, لیکن, امّا *but, moreover*.

هرْچنْد or هرْچنْدکه *although*. بنابرین *therefore*. پس *then, so*.

کِه *since*. زیرا *because*. مگر *unless*. جُز *except*.

مبادا *lest by chance*. خَواه *whether*.

185. PREPOSITIONS, حُرُوفِ جرّ or معْنَوي.

ز or از *from, by, of*. بر or ابر *upon*. پس *after*. پیش *before*.

ب or به joined to the noun, *to*. با *with*. بي *without*.

پهلوي *near*. در *in*. بجهت or براي *for*, or *account of*.

از بهر or از جِهت *on account of*. مِیان *between*. سُوي *toward*.

فرود *beneath*. زیر *under*. زبر *above*. نزْد *near*.

186. INTERJECTIONS, اصْوات.

ایُّها or آیا *oh!* آه *ah!* دِریغا or دِریغ *alas!*

اینک *behold!* کاش *would.*

Thus in the tale of the merchant and the parrot by Jalāluddīn Rūmī.

اي دِریغا وَاي دِریغا وَاي دِریغ
کانْچُنان ماهي نِهان شُد زیرِ میغ

Alas! alas! alas! that such a moon should be hidden under the cloud!

فغان and إفسوس are likewise interjections that express grief: thus in a tetrastich by the sultan Togrul Bin Erslān;

دیروز چنان وصال جان فروزي
وامروز چنین فراق عالم سوزي
افسوس که بر دفتر عمرم ایام
آنرا روزي نویسد اینرا روزي

Yesterday, such a soul-delighting enjoyment! and to day, such a world-inflaming absence! alas! that time upon the register of my life, writes that one day, this one (another) *day!*

This great hero and poet was the last king of the Seljukian race: he was extremely fond of Firdauṣi's poetry, and in the battle in which he lost his life, he was heard to repeat aloud the following verses from the Shāhnāmah:

چو بر خاست از لشکر کشن گرد
رخ نامداران ما گشت زرد
من این گرز یکزخم برداشتم
سپهرا هم آنجاي بگذاشتم
خروشي بر آورد اسبم چو پیل
زمین شد پریشان چو دریاي نیل*

* These lines are quoted by d'Herbelot, p. 1029, but they are written differently in my manuscript of *Firdauṣi*, which I have here followed.

When the dust arose from the numerous army, the cheeks of our name-possessing (heroes) *turned pale ; I raised this mace,* (and with) *a single stroke, I left the foot-soldiery in that place ; my steed raged like the elephant, and the ground became agitated like the river Nile.*

OF THE PERSIAN SYNTAX.

ON THE USE OF NOUNS.

187. Nouns being the names of things or events taken either simply or metaphorically, may be arranged under two heads: viz. generic and specific. Generic nouns, whether simple or compound, substantive or attributive, (See Art. 299, note), are those which designate whole genera, species, classes, or the like, either of things or events. *Specific* nouns are those which designate individuals as such: of this sort are proper names of men, places, kingdoms, &c.

188. Generic nouns may be considered as definite, so far as they distinguish the genera, species, &c. of persons or things, for which they are used. Specific nouns will always be definite, unless made vague for the purpose of expressing the character of some one person or thing generally: e. g. گُل will mean *the rose* generally, including the whole species of flowers so called; so خار, *the thorn.* When we speak thus far definitely of these, we may say, گُل بي خار نباشد, THE ROSE *is not without* THE THORN; i. e. every rose, or the whole species of the rose, has its thorn.

189. But if we wish, in any way, to limit ourselves in the use of these nouns, we must use some other word or particle for this purpose. If we

would express the idea of *one*, or *any*, in a vague sense, we must use the يايِ وحدت, or تنكير, (Art. 66, &c.) if other shades of meaning, then such qualifying words as will suit our purpose: e. g.

بچه كار آيدت زِگُل طبقي
از گُلستانِ من بِبر ورقي

For what purpose comes to thee A BASKET *of roses?*

From my rose-garden bear (away) ONE LEAF.

In this example, گُل signifies *the rose*, or *roses* generally, as before: طبقي, has the يايِ تنكير, attached to it, and therefore will signify *a basket, any basket*, or *one basket*, the same may be said of ورقي (from ورق). In the next place, in the phrase, گُلستانِ من, *my rose garden*, the word گُلستان, is restricted by the addition of the pronoun من; the كسرهٔ توصيفي intervening. (Art. 58).

190. Nouns, already introduced into any discourse, (1st.) or (2nd.) Nouns implying things with which we are familiar, will require no restricting particles or words: (Art. 68.) e. g.

1st. پادشاهيرا شنيدم — ملك پرسيد

I have heard of A KING, &c. — THE KING *asked, &c.*

2nd. پدر بخنديد — وبرادران بجان برنجيدند

THE FATHER *smiled* . . . . . *and* THE BROTHERS *were pained to the soul.*

191. Abstract generic nouns, unrestricted, are used in the singular number only; as,

عمر برفست

LIFE IS (as) *the snow.*

192. Other generic nouns may be used, either in the singular or plural; as,

زاهدِ با طمع رهزن است

The religious with avarice is a highway-robber.

Or,

عابدان جزاي طاعت خواهند

THE WORSHIPPERS *require the reward of* (their) *obedience.*

193. Of two nouns in construction, the Persians seem to prefer the first's being in the singular number; as, نعمت بزرگان, THE FAVOUR, *or favours, of the great:* but the plural is sometimes used; as, مکارِم اخلاق, *excellent manners.*

194. Collective nouns, as لشکر, *an army;* قوم, *a people;* طائفه, *a tribe,* &c. are nothing more than generic nouns, and are used in the same way, i. e. may be considered as singulars or plurals, as the writer may choose, and may be qualified just as other nouns are.

195. Specific nouns, such as proper names, will necessarily be applied like others taken definitely; but, when they are made indefinite by receiving the ياي تنكير, &c. they will be considered as other indefinite

nouns; as, ابراهيمي, *an Abraham, one like Abraham, faithful,* &c. so حاطمي, *a Hātim, liberal,* &c.

196. Proper names (علم) are such as زيد, *Zaid;* or they may be titular (كنيت,) or patronymic, (منسوب); as, first, تاج الدوله, *crown of the state;* ابو الفضل, *Abul Fuzl:* secondly, ابو عمر, *father of Omar,* &c.

Construction of the Numerals, اسماي عدد.

197. In conformity, perhaps, with the principle that generic nouns involve whole species, and consequently *plurality* in their signification, it is, that when construed with the numerals they are invariably placed in the singular number; as, يك مرد, دو مرد, سه مرد, *one man, two men, three men;* صد هزار كس, *a hundred thousand persons;* and so on, in which the numeral generally precedes. If, however, the thing numbered precede, it receives the ياي تنكير; as, فصلي دو, *two sections.* The word چند requires the same government; as, چند روز, or روزي چند, *some days.*

198. As ordinals, they are construed like other attributives; and taken as fractions, يك *one* is preceded by the number required; as, سه يك, *a third;* ده يك, *a tenth,* &c.

Of Nouns qualifying one another.

199. Substantives or attributives, used as substantives, (Art. 299, note), may be qualified by others following placed in apposition; as, گل افشان,

rose scattering ; خوب روي, *good* (of) *face ;* پري روي, *fairy* (in) *face ;* (Art. 144, &c.)

200. An alif is sometimes introduced (Art. 156) between two such words; as, سراپا, *head* (to) *foot ;* برابر, *breast* (to) *breast, level,* &c. when *addition, progress, entireness,* or the like seems to be intimated. These are usually considered as compounds.

201. Substantive nouns, or attributives used as substantives, may qualify one another, in the relation of the genitive case. When this takes place, and the qualifying word follows in the order, the foregoing one will receive the vowel kesrah : (Art. 59), e. g. مردِ نيك *a good man ;* خانهٔ بزرگ, *a great house ;* راهِ راست, *a true* or *right way ;* پادشاهانِ زمين, *kings of the earth ;* خانهاي خراب, *ruined houses.*

202. This holds good however the qualifying words may be formed, or, how numerous soever the words subsequently qualifying one another may be; as, پادشاهانِ عدالت شعار, *justice-renowned kings ;* مدبرانِ ممالكِ آن طرف, *the governors of the regions of those parts :*—or, with any of the separate pronouns following ; as, دفعِ مضرتِ ايشان, *the repelling of the injury of them.* So also, تارِ زلف پيچان—بتِ هندي نژاد عشوهٔ وناز نگار—تلخ گو—شيرين كلام, *the web of those who twist the ringlets—idol of Indian extraction—characterized by inflaming and blandishment—bitter-worded—sweetly-accented, &c.*

203. The infinitive being a noun, is subject to the same construction; as, بخشيدنِ خونِ او, *the pardoning of his blood:*—and to the declension and construction of nouns generally

204. If, however, the qualifying word stands first in the order, the kesrah is not added, (i. e. the اضافت, does not take place), as نيك مرد, *a good man;* جهان شاه, *world-king,* for *king of the world.*

205. So the demonstrative pronouns آن *that,* and اين *this,* which always stand first in the order; as also the words صاحب; e.g. صاحب دل, a sāhibdil, i. e. a Sūfī, so styled; سر, in such compounds, as سرگذشت, *an event;* سر انگشتي, *a dish of barley-meal,* so called, &c.

206. So also words construed with attributives ending in انه, or the ياي نسبت, although these follow in the order; as, پارچه زنانه, not پارچهٔ زنانه, *women's clothing;* مرد هندي, not مردِ هندي, *an Indian man:* (Artt. 75-154); words preceding the relative كه; as, مرد كه, *the man who:* as also all the particles, except بعد, *after;* پيش, *before;* نزد and نزديك, *near;* بهر, *on account of;* جهت, *on account of;* ميان, *between;* سو, *towards;* زير, *below;* بالا, *above;* همراه, *with;* پس, *behind;* دنبال, *after.*

207. According to the Oriental Grammarians, when one word is added for the purpose of qualifying another in the relation of the genitive, neither of them need have the ياي تنكير, (Art. 69). Cases of the contrary

however, seem to occur; as, سالي دو, *two years*; تني چند, *some persons*; درويشي مجرد, *a naked Darvesh*: (if this ي does not really represent the اضافت, which I suspect is the case). When, however, the order is preserved, the ي is not added; as, ملك زاده را شنيدم, *I heard** *of a king's son.* But, if these words be considered as compounds, the ي will be regularly added to the last; as, فريدون حشمتي جمشيد جاهي, A FERIDŪN *in pomp*, *a* JEMSHĪD *in dignity*.

208. This relation is often marked by the addition of a particle; as, حلقهي از زر, *a ring of gold*; يكي از ملوك, *one of the kings*; پسر زيد را, *son to Zaid*, or *Zaid's son.* (See Art. 59.)

209. The inseparable pronouns are added with (ـَ); as, اسپم, *my horse*, &c. But, if the preceding word end in ا, or in و not preceded by (ـُ), ي will be added; as, قضايم, *my fate*; رويش, *his face.* If the silent ه precede, ا will be added; as, جامه ام, *my garment.* (Art. 92).

OF THE USE OF THE COMPARATIVE AND SUPERLATIVE DEGREES, OR OF THE اسماي تفضيل.

210. The superiority of one of any two things, &c. compared, may be intimated by the insertion of the particles از, كه, or of the اضافت, which last seldom occurs: as,

تازه‌تر از نهالِ کامرانی

More fresh THAN *the young branch of desire.*

کوتاهِ خردمند بِه کِه نادانِ بلند

The intelligent dwarf (is) *better* THAN *the tall dunce.*

با کوچکترِ خود همسری نباید کرد

With one less THAN *self, it is improper to institute equality.*

211. But, when these words are construed as nouns with others, the اضافت, will be used, as in other cases: e. g.

بدترینِ مردمان کسیست کِه بنا بر سوء ظن بر کسی اعتماد نکند

THE WORST OF MEN *is the person, who, grounded on bad opinion, trusts no one.*

212. In this case we sometimes have an ellipsis, as in other languages:

فِردوسی فصیح ترینِ طوس است

Firdausī is the most eloquent of Toos, i. e. فصیح ترینِ اهلِ طوس, *the most eloquent of* THE PEOPLE *of Toos.**

* This, Mr. Lumsden says, may be construed to mean the best of the Persian poets, taking طوس to signify merely the place of his residence. If this be the case, it may be thus construed: *Firdausī is the most eloquent: he is of Toos:*

Of the Relatives.

213. These particles (termed by the Persians اسماي موصول, *connectives*), كه and چه (Art. 97), may have any noun or pronoun whatever for an antecedent; as, مرد كه or مرديكه, *the man who ;* منكه, او كه, هرچه, or هرانچه, &c. as the context may require.

214. In a few instances چه is used for كه; as, هرچه درويشانند ايشانرا وامي بده, *whoever are Darveshes, to them lend.* And, *vice versâ,* كه is sometimes used to imply something inanimate; as, آنچه كه, *that which,* &c.

215. Where no ambiguity would arise, the antecedent may be omitted; as, چه باشد ميسر بزودي فرست, (as to) *whatever may be ready, send* (it) *quickly,* for هرچه or هرانچه, *whatever.* And, after هر or كجا, the re-

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thus, فردوسي فصيح ترين است از طوس اوست, which Mr. Lumsden gives thus: فردوسي از افراد طوس افصح الشعراي فارس است; i. e. *Firdausi of Toos, is the best of the Persian poets,*" which is incorrect in more respects than one. For, first, instead of افصح الشعراي فارس, he ought to have written, &c. افصح شعراي, it being contrary to the rules of the Arabick Grammar to give the article to the first of two nouns in the state of construction. And, secondly, if he meant to say *the poets of Persia,* as it is evident he did, he should have used ايران, not فارس, Fārs being only a province, and one in which Toos is not situated. (Pers. Gram. Vol. II. p. 279, &c.)

lative itself may be omitted; as, هرکس بکعبهٔ طلبت رو نهد, *every person* (who) *places his face towards the temple of seeking thee*, for هرکسکه: so هرکجا سلطان عشق آمده, *every place* (to which) *the sovereign of love has come;* for هرکجاکه.

216. Whenever a relative pronoun (and here nouns of time and place may also be included), is used as a subordinate subject in any proposition, the corresponding demonstrative pronoun may be inserted in some following part of the sentence, or not, as the intention of the writer, or perspicuity, may require: e. g. چه باشد میسر بزودي فرست (as to) *whatever may be ready, send* (IT) *quickly.* Here آن را may be added after the word میسر; but the sentence is sufficiently clear without it.

217. In the following, آنکه زر ندارد بهیچ نشمارندش, (as to) *that* (man) *who has no gold, they esteem* HIM (good) *for nothing.* It may be doubtful whether a person or a thing is meant, without the addition of the pronoun ش, *him;* its omission, therefore, would be a fault.

218. But, if these relatives stand in a different relation, the construction will differ accordingly; as,

در سراي دنیا که بقا ندارد آرام نباید کرد

In the inn of the world, which has no permanency, it is not proper to take rest.

219. With the noun of place, however, taken as a subordinate subject, the correlative will be inserted.

سرای دُنیا که بقا ندارد در آن آرام نباید کرد

(As to) *the inn of the world, which has no permanency,* IN IT *it is improper to take rest.*

220. On this principle, the insertion or not of the particle را after the antecedent will be regulated: e. g.

هرکس که اورا طامع بینی طالب خیر نیست

(As to) *any person, whom you may perceive* (to be) *avaricious, he is not a seeker of virtue.*

If the construction differ from this, را will be necessary.

هرکرا طامع بینی طالب خیر نیست

Whomsoever you perceive (to be) *avaricious, he is not a seeker of virtue.*

221. In the first case the verb بینی, does not affect the antecedent هرکس, hence را cannot be inserted: but, as the verb must have an objective case, او must be introduced, and it must take را. In the second, the verb affects the antecedent, it therefore takes را, and no necessity exists for the introduction of the pronoun. If Mr. Lumsden had observed the operation of this principle, he would have saved himself and his reader a world of trouble. (Pers. Gram. Vol. II. pp. 95-106.)

222. It will be seen from the above examples, that where the antecedent happens to stand as the objective case to two verbs, one in the former, the other in a subsequent part of the construction; or, when it is an objective case to the one, and a nominative to the other, no correllative noun will be introduced, unless perspicuity should require it: e. g.

آنرا که بخواند بدرِ کس ندواند

That (person) *whom he calls, he causes not to run to the door of any one.*

not آنرا که بخواند اورا بدرِ کس ندواند &c.

Or, as in another example cited above,

هرکرا طامع بینی طالب خیر نیست not ,او طالب خیر نیست

That is, wherever words can be spared, they ought not to be inserted.

ON THE SUBJECT AND PREDICATE OF PROPOSITIONS.

223. As the Persian language has no terminations to mark the gender or case of nouns, and is sparing in the use of articles, it is sometimes difficult to determine which is the subject, and which the predicate. Mr. Lumsden* has laid it down as a rule, that, the subject will generally come first in the order, because it has naturally the first place in the mind. The native Grammarians, however, affirm that no reliance can be placed on this rule; but, that we must ascertain which of the two is

* Pers. Gram. Vol. II. p. 152, &c.

the more definite, the better known, or the most consonant with the mind of the writer we may be consulting. The following are the rules given in the جوهر التركيب. 1. Of a noun substantive and attributive, the substantive will be the subject. 2. Of two substantive or attributive nouns, that which is definite. 3. Of two such nouns equally indefinite in form, that which is less general in signification. 4. Of the *compared*, and the *compared with*, the compared. 5. If both have the indefinite ي, the context must determine. 6. Of such two, that of which the signification is least known. 7. When every thing else fails, we must have recourse to the context. The examples given are these:

1. آب سرد است *Water is cold.*

2. لب او بادة آمد *His lip became* (red as) *wine.*

شوخ ما پر کار است *Our insolence is full of toil.*

3. انسان حیوان است *Man is an animal.*

4. رعیت بیخ وسلطان درخت است *The people* (are) *the root; the sultan is the tree.*

5. مردي بود با تو يا زني *Was a man with you, or a woman?*

6. نار آتش است *Nār is fire,* (supposing the word نار to be less known than the other.)

7. گر بدریا رخ بشوید آن مه پیمانه نوش
خانهٔ عطار گردد کلبهٔ ماهي فروش
If that destructive beauty should wash the cheek in the sea, the fisherman's boat would become (sweet as) *a perfumer's shop.*

In this last, if we take خانهٔ عطّار, as the subject, the verse would imply censure, and not praise, which does not seem to be the intention of the poet: we must, therefore, take کُلبهٔ ماهي فروش, for the subject.

Of the Concordance of the Subject and Predicate.

224. The next question will be, how is the concord between the subject, predicate, and the logical copula to be regulated? The answer is, by two considerations. 1st. By the form of such words, which may be termed *formal*. 2dly. By the meaning, which may be termed *logical*.

225. The formal agreement, by which both the subject and predicate will be in the same number, takes place, 1st, when the subject intimates any living being or beings; or, 2dly, if in the plural number it terminates in ان, though inanimate: in these cases, the predicate, if a verb, may be in the plural number; but, if not a verb, it may, with the copula, be either singular or plural, optionally: Examples:—

1. ایشان تَوانگر اند or ایشان تَوانگرانند, *they are rich.*
   ما بیچارهٔ ایم or ما بیچارهگانیم, *we are helpless.*
2. درختان سبز شدند or rarely درختان سبز شد, *the trees had become fresh.*

226. The same will be the case when هر, همه, جُمله, جميع, or the like accompanies a collective noun; or, when several such nouns are connected by the conjunction و. In every other case, the predicate will

take the singular number: inanimate nouns, being rather taken as collectives, and construed *logically* as singulars: though cases occur, even here, in which the predicate takes the plural form.

227. The subject moreover, is often placed *absolutely*, i. e. has no grammatical connection with the predicate; and may be considered as an elliptical independent sentence. This the Hebrew Grammarians have termed "the nominative absolute." And, perhaps, it is on this account that the Arabs have termed it the مُبْتَدَا, or *beginning;* because, it is generally placed first in the order. In this case the concord, &c. will be as before, either *formal* or *logical*. Examples:—

مَحْرَمِ رازِ دِلِ شَيْدايِ خُود
كَسْ نمي بِينم زِخاصّ وعامّ را

(As to) *a confidant of the secret of my distracted heart, the person I see not* (either) *of the nobles or the vulgar.*

ارِسْطُو كِه دَسْتُورِ دَرْگاه بُود — بهر نيكْ وبد مَحْرَمِ رازِ شاه بُود
سِكَنْدر بتَدْبِيرِ دانا وزِير — بكم روزگاري شُد افاق گِير

(As to) *Aristotle, who was the prime minister of the court, he was the confidant of the secrets of the king in every thing good and bad.* (As to) *Alexander, by the counsel of his learned minister, he in a little time, became possessor of the world.*

We have some examples of this construction in English, which Lowth,

Murray, and other Grammarians, have precipitately, perhaps, condemned as erroneous. See Lumsden's Pers. Gram. Vol. II. pp. 155, &c. This construction is very common in Arabick, and is found also in the Sanscrit and Bengālee.

228. The copula is often elegantly omitted: e. g.

آثارِ بزرگي در ناصيهٔ او پيدا

The impressions of greatness (were) *apparent on his forehead.*

فرقست ميانِ آنكه يارش در بر
با آنكه دو چشمِ انتظارش بر در

There is a difference between him, whose beloved (is) *in his bosom,*
With him, whose two eyes of expectation (are) *upon the door.*

OF THE SUBJECT OF VERBS, ACTIVE AND PASSIVE.

229. The subject, or nominative to a verb, may be the subject of a proposition, except in those cases, in which the nominative is said to be *absolute*,* (Art. 227), and in that case it will be in apposition with the

* If Mr. Lumsden had observed this distinction, I believe he would have paid much less regard to the suggestions of his learned native than he has done. (See Pers. Gram. Vol. II. p. 169, &c.) The distinction he makes is, that the

nominative. In every case, therefore, the concordance will be that of the subject with the predicate of sentences. (See Artt. 224-6.) More examples need not be given.

230. Examples however are numerous, in which no definite nominative is expressed; as, آورده اند, *they have related;* گفته اند, *they have said.*

231. The nominative to a passive verb is never expressed in the Persian language; and hence the object of such verb is termed مفعول ما لم يسم فاعله. If it be thought proper to express the agent, the active voice of the verb can always be used: but, if it be deemed necessary to conceal it, the passive may be had recourse to: as, first, عمر زيدرا كشت, *Omar killed Zaid:* in the second, زيد كشته شد, *Zaid was slain.* Mr. Lumsden tells us, that if the nominative be expressed, it must be accompanied by some intervening word expressive of the instrument; as, زيد از دست عمر كشته شد, *Zaid was killed by* THE HAND *of Omar.*

مبتدا, or nominative absolute, is the subject of a nominal sentence; while the فاعل, or agent, is the subject of a verbal sentence only. If Mr. Lumsden had trusted to his own understanding, he surely would never have been thus imposed upon. Take, for example, this sentence in Lokman's Fables. امراة كانت لها دجاجة, (as to) *a woman, she had a hen:* where امراة is the مبتدا, and the verb كانت, occurring, will constitute a verbal sentence, which is opposed to the whole of his reasoning.

ON THE GOVERNMENT OF VERBS.

232. Verbs which are neuter or passive, will have no objective case, as in other languages; but their influence upon other words will be marked by the insertion of such particles, as may suit the cases required; as,

پادشاهي با غلام عجمي در کشتي نشسته بود

A certain king was sitting WITH *a Persian slave* IN *a boat.*

لرزه بر اندامش افتاد

A trembling fell UPON *his body.*

ملک را عيش از او منغص شد*

The king's pleasure was disturbed BY *him.*

زيد بکلکته رفت

Zaid went TO *Calcutta.*

233. Active and transitive verbs, will either prefix one of the particles or postfix را for the purpose of marking the objective case, whenever the omission would be productive of obscurity: but, when this would not be the case, no particle whatever will be introduced.

Examples:—

بر او حسد بردند

They bore envy TOWARDS *him.*

* Is not this an instance of a passive verb construed with از before the agent, without any noun of instrument intervening? See Art. 231.

دشمني بر سرِ ايشان تاخت

An enemy made an attack UPON *them.*

في الجمله وزير پسررا بخانه برد

Upon the whole, the Vizier carried THE BOY TO THE *house.*

وزير اين سخن بشنيد طوعا وكرها به پسنديد

The Vizier heard THIS WORD, (and) *willingly or unwillingly approved.*

234. Of the first and second examples nothing need be said; the necessity of the particles being obvious. In the third, as either the subject (وزير), or the object (پسر), may be the nominative or accusative to the verb برد, the necessity of some distinguishing particle must be evident: and, as the sense of the passage will not allow of one of the prepositions, را is here postfixed to the objective. In the last example, as there is no possibility of mistaking سخن for the nominative to the verbs بشنيد and به پسنديد, while the word وزير is so near, the introduction of any particle would be only to multiply words without any necessity: a thing which is never done in Persian. It must be remembered, that in no case can a preposition and the particle را be used for the same purpose. In the example (Art. 227), كس نمي بينم زخاص و عام را, the more regular construction would be كس را نمي بينم زخاص و عام, but, from a propensity which the more modern writers have, to place this particle after the

last word in the construction, this trifling irregularity has been introduced.

235. When the verb is causal, two objective cases are often required. In this case, a preposition will if necessary precede the one, and را will be attached to the other; or, if no obscurity would arise, the one or the other may have no mark affixed: e. g.

خُدا .... مرا مالِكِ اِين مَمْلُكت گَرْدانِيده اسْت

God .... has made ME GOVERNOR *of this kingdom.*

If, however, it be necessary to introduce the person acted upon by the causal verb, as well as other objective cases, then, according to Mr. Lumsden,* such person must be preceded by the preposition از: as,

زَيد از بَكْر فَرْش گُسْتَرانِيد

Zaid caused the carpet to be spread BY *Bakr.*

THE حال, OR TERM OF CIRCUMSTANCE.

236. This sometimes corresponds with our adverbs, at others with our adjectives. Its office is to qualify any noun whether it be the subject or object to a verb, and with this it may occasionally be considered as being in apposition. It often takes (1) a participial form, but may (2) also be any word qualified by a suitable particle, and in that case

* Pers. Gram. Vol. II. p. 357.

it may have the Izāfut اضافت. It very frequently (3) is an Arabick word in the objective case. Examples:

1st. تفرّج کنان بیرون رفتم

MAKING (my) *pleasure I went out.*

2nd. یکی را بتجسّسِ ایشان برگماشتند

They commissioned some one FOR THE WATCHING *of them.*

3rd. طوعاً وکرهاً بپسندید

WILLINGLY OR UNWILLINGLY *he approved.*

1st. and 3rd. اتّفاقاً شکار کنان از لشکر جدا افتاد

BY CHANCE, BEING A HUNTING, *he happend to be distant from the army.*

In imitation of this last form, the Persians sometimes affix the particle را to any word so situated: as,

قضارا از کسانِ او یکی حاضر بود

BY FATE (i. e. by chance), *one of his people was present.*

ON THE NOUN OF DISCRIMINATION, or تمیز.

237. The only difference between this and the preceding is, that the حال must always be an *attributive*, the تمیز, a *noun substantive:* many of the Persian compounds afford instances of this construction: as, خوب روی, *good* (as to) *face;* i. e. *beautiful.* پاکدامن, *clean* (in) *the skirts;* i. e. *pure, unblemished, &c.* We have a remarkable instance of

this construction, with the ي of unity following the last in the compound, in the following example:

فرِيدُون حشْمتي جمْشِيد جاهي سِكنْدر شوكتي دارا پناهي

A *Feridūn* (in) POMP, A *Jemshīd* (in) DIGNITY, AN *Alexander* (in) GLORY, A *Darius* (as to) REFUGE.

Here, each pair is considered as one compound epithet, and the indefinite ي is necessarily added to the last.

Names of things *numbered, measured, weighed,* and the like, are subject to this construction, and do not admit of the اضافت; as, صد هزار كس, *a hundred* THOUSAND PERSONS, (Art. 197). بماند سالها اين نظم, *this verse will remain* (for) YEARS. كسي پيشهٔ شِكار اين مِقدار غوْر ننمودهٔ, *any person had not* (to) THIS DEGREE, *deeply studied the art of hunting,* i. e. *no** *person had* so *profoundly studied the art of hunting.* So, دو گز پارچه, *two* YARDS (of) CLOTH, &c.

238. But, if the preceding noun should be used to signify one or more of a class, sort, &c. or, if it should signify the material out of which any thing is made, either the اضافت, or a particle will be used, e. g. حاتمِ زرين, or حاتمي از زر, *a seal of gold.* يكي از ملُوك, *some one of* THE KINGS, &c.

* It must be remembered that the Persians never negative the noun, but the verb, in sentences of this kind. To say, NO PERSON *had done this* or *that*, would with them be considered (as it is truly is) an absurdity.

Of Corroboration, تاکید.

239. This is nothing more than a species of the two preceding, and is found to consist merely in the repetition of the حال or تمیز, for the purpose of strengthening the expression, or rendering it more clear and definite; as, مردان ... دست همه‌را یگان یگان بر کتف بستند, *the men bound the hands of all*, ONE (by) ONE, *upon their shoulders.* So گفتم من, *I said*, I. گفتم من خود, *I said*, I *myself:* and other expressions of the same kind: in all of which the sense would be complete without such additional words, though not sufficiently strong or definite for the author's purpose.

Of Exchange, *or* بدل.

240. As this is nothing more than a species of the *discriminative noun*, or تمیز, very little need be said about it here. An example or two will therefore suffice; as, زید برادر تو آمد, *Zaid* THY BROTHER *is come.* The example, زید دستش‌را گرفتم, (as to) *Zaid, I seized his hand*, adduced under this head by Mr. Lumsden, and proscribed by him as being unclassical, (Pers. Gram. Vol. II. p. 230), belongs properly to another place; namely, to that which treats of *the nominative absolute.* (Art. 227.) And, in this point of view, no objection can be made to its authority: Mr. Lumsden himself having defended this sort of construction, even in the English language. (See Pers. Gram. Vol. II. pp. 155-166.)

241. In many cases, in which this construction is resorted to, the word يعني, (*he or it means*), or اعني, (*I mean*), is introduced; as, بطيست يعني درنگ بسيار ميكند, *he is slow*, IT MEANS, *he makes much delay.*

ON THE USE OF THE TENSES OF THE VERB.

242. We find in analysing the Persian verb, that there really are no more than two primitive forms to be found in each root, (Art. 100); the one constitutes the aorist, the other the simple preterite; and, that from these, by the addition of other words, all the varieties known are formed. But the aorist is also a participial form; as, كن, *making*, or *maker*; ده, *giving*, or *giver*. (See Art. 134.) This then is a concrete noun. The simple preterite is of the form of the contracted infinitive, or maṣdar; as, كرد, آمد, شد, &c. which, therefore, should seem to be an abstract: and the fact is, it is used as such, (See Art. 165.) If then the terminations added during the process of conjugation, be abbreviated forms of the personal pronouns, which the native Grammarians universally affirm to be the case, we shall have كنم for كن ام, and so on; and the sense will be, *I* (am) *making*, or (am) *a maker*:* and with مي or همي,† prefixed; *I* (am) *continually making*, &c. Hence, this form may be

* So also with attributives شادم, شادي, &c. (Art. 102.)

† Supposing مي to be an abbreviated form of همي: and this to be similar in signification with هميشه, *always*, &c.

very properly taken to designate *a present tense* generally. But, why the other, (كَرد, شُد, &c.) has been taken for a preterite it is out of my power to say. I can only add, therefore, that it has been allowed to do so; and, that the particle مي or همي, gives the idea of continuity to this, just as it does to the other form. The imperative, will, in this view of the subject, be nothing more than a participial noun, enounced with some energy, and may receive these particles like the tenses just mentioned, for the same reasons.

On the Use of the Present Tense.

243. This tense, (either with or without the particle مي or همي, as the case may require), will express (1), either the time present with that in which any narration is made, or (2), with any other, which may be introduced by the narrator, like the historical present of the Greek, Latin, &c. This will (3) sometimes be regulated by the general import of the context; at others, (4) by the insertion of particles pointing out the time meant.

Examples: —

1st. بهارِ عالمِ حُسنش دِل وجان تازه مِيدارد
برنگ اَصحابِ صُورترا ببُو اَرباب معنيرا

The spring of the world of his beauty EVER REFRESHES *the heart and soul—with hue, the men of* (i. e. who admire exterior) *form—with*

fragrance, those of meaning, (i. e. who contemplate it spiritually, Art. 152.)

2nd. پلنگ بچه دید که طاقت مقاومت ندارد

The young tiger saw, that he HAS (had) *not the power of resistance.*

ستم بر ضعیفان مسکین مکن

که ظالم بدوزخ رود بي سخن

Exercise not oppression upon the weak poor;

For, the oppressor GOES (will go) *to hell, without a word* (doubtless).

3rd. هر که خورد میوهٔ زآن درخت

نشانندهرا گوید اي نیکبخت

Whoever eats (generally, or may eat, or shall eat) *the fruit of that tree, says* (will say, or may say, as the context may require) *to the planter, O fortunate!*

4th. تاکي در یک آشیانه بسر بریم ودر یک کاشانه روزگار گذرانیم

How long DO WE (shall we) *continue in one nest, or* (shall) PASS *our time in one dwelling?*

244. The distinctions of *may, can, ought, will*, or the like usually ascribed to the potential mode, or the future tense, are made for the most part by introducing the verbs, باید, *it is proper;* توان, *able;* خواهد, *will*, or *wishes*, &c. in the tense and person required, and putting the following verb in the contracted, or full, form of the infinitive; as, باید,

كرْدن or كرْد, *it is proper to do ;* كرْدن, or توَان كرْد, *it,* or *he, is able to do ;* كرْدن, or خَواهد كرْد, *he will, wishes,* or *will, do,* &c. (Art. 118.)

OF THE SIMPLE PRETERITE TENSE.

245. This tense is used like the preterite in other languages; except (1) in sentences enouncing general opinions, as also (2) in those which are hypothetical, the simple preterite will often occupy the place of the present tense: and, (3) when events believed to be certain of occurrence are mentioned, this preterite may stand for the future. Examples: —

1. هركه بِنْهاد خَوانِ كرم بِشُد نامْدارِ جهانِ كرم

Whosoever HAS PLACED (places) *the tray of generosity,* HAS BECOME (becomes) *famous* (in) *the world of generosity.*

2. چُو كرْدي با كُلُوخ انْداز پَيْكار سرِ خُودْرا بنادانِي شِكَستي

Whenever YOU HAVE MADE (may make) *war with the apertures of a battlement, you* HAVE BROKEN (will break) *your own head through ignorance.*

3. ناسزائِيرا چُو بِينِي بَخْتيار عاقِلان تسْلِيم كرْدند اِخْتِيار

When you see an unworthy person flourishing, (then) *the intelligent* HAVE GIVEN UP, *or* (will give up) *their free will.*

246. The first two cases may be explained by stating, that the Orientals generally speak of facts, rather than of opinions; and, on that account, the verbs will stand naturally in the preterite tense. The third is thus explained; of what has come to pass, there can naturally be no

doubt. In order, therefore, to enounce a future, which shall appear to be free from contingency, the preterite will generally be employed.

On the Use of the Preterimperfect and Potential Tenses.

247. These two tenses appear to have the same, or very nearly the same force, so that they may generally be used the one for the other. They evidently imply a past tense; and may be rendered in English, by *had*, *always*, *ever*, *would*, *usually*, or the like, with such nominatives and verbs, as the context may present. Examples from the Anwāray Soheilī:

چو راي خرده دان در كار بستي
بيك تدبير صد لشكر شكستي
چو كار مملكت را نظم دادي
بيك مكتوب اقليمي گشادي

When he WOULD CONFINE (his) *nicely judging opinion to business,*
He WOULD BREAK *a thousand armies by one arrangement:*
When he WOULD ADJUST *the business of the kingdom,*
He WOULD SUBDUE *a* (whole) *climate by one dispatch.*

راي عالم آرايش شمع شبستان مملكت بودي وفكر صواب انديش او بيك تأمل هزار عقدهٔ مشكل بر گشودي كشتئ درياي فتنه را حلم گران سنگ او در گرداب اضطراب ساكن ساختي وشاخهاي دامن گير خارستان بيدادرا تند باد سياست او از بيخ بنياد بر انداختي . . . نه بي اجازت او در ميدان رزم كمر

مُحاربت مي بسْتُ ونه بي اِشارتِ او در اَيوانِ بزم بر مسْندِ عَيْشُ وعِشْرت مي نِشست

His world-adorning opinion HAD ALWAYS BEEN *the taper of the night of the kingdom: his rightly-judging thought* WOULD *by one consideration* EVER UNLOOSE *a thousand knots of difficulty: his preponderating mildness* WOULD ALWAYS SET AT REST *the boat of insurrection on the whirlpool of disorder: and, branches laying hold of the skirt of the thorn-forest of injustice, the strong gale of his government* WOULD CONSTANTLY *throw down from the* (very) *root of the foundation ..... nor, without his permission,* WOULD (the king) EVER BIND *on the girdle of warfare in the field of battle; nor, without his signal,* WOULD HE SIT *in the court of assembly on the throne of pleasure and delight.* (See also Art. 112.)

248. These tenses are very often used in hypothetical sentences; as,

شبي در برت گر بر اسودمي   سرِ فخر بر آسمان سودمي

COULD I HAVE *rested one night in thy bosom,*

My delighted head WOULD HAVE TOUCHED THE SKY.

249. Here a case is put, and a consequence stated as certain; but, when any doubt is implied, the aorist will mostly be used; as,

دِلا گر تَوَاضع كُني اِختيار   شَوَد خلْقِ دُنْيا تُرا دوستدار

O (my) *heart, if you* CHOOSE *humility,*

The people of (this) *world* WILL (possibly) BE *friendly to you.*

250. This tense is frequently used after interjections; as,

کاش کان روز که در پاي تُو شُد خارِ اجل
دستِ گیتيِ بِزدي تیغِ هلاکم بر سر

Would that, on the day (in) *which the thorn of death was in thy foot, the hand of the universe* HAD STRUCK *the dagger of destruction upon my head!*

کاش که او بخانهٔ من آمدي چه خُوش بُودي

Would that he HAD COME *to my house! how happy* WOULD IT HAVE BEEN!

ON THE USE OF THE PERSONS.

251. The Deity will be spoken of, and addressed, in the singular number only; as,

خُدایا جهان پادشاهيِ تُراست

O God! the kingdom of the world is THINE.

سِتُودن نداند کس اورا چُو هست

No one knows (how) *to worship* HIM AS HE EXISTS.

252. Superiors will often express themselves to inferiors in the plural number.

مرحمت فرمُودیم حراستِ آندیار

WE HAVE *graciously* ORDERED *the guarding of that country.*

253. Equals addressing each other, or inferiors addressing superiors, will ascribe to themselves the terms implying inferiority; as,

بندهٔ اُميدوارست كه . . . .

The slave is hopeful that . . . .

عرضه داشتِ خير خواهِ حقيقي . . . . احوالِ اين مسكين

The petition of the true well-wisher . . . . the circumstances of this POOR (person), &c.

254. In addressing, or speaking of, a superior, the third person plural will often be taken rather than the second; as,

اگر فرمايند تا از آنجا بر دارد وراهِ خالي سازد مُناسب مينمايد

If THEY COMMAND (i. e. the king) *that he take* (it) *from that place and make the road empty, it would seem proper.*

This use of the plural prevails principally in letter-writing; it is also often found in the histories, &c. written in Hindūstān.

ON THE USE OF THE PARTICLES.

255. After what has been said on the general construction of words one with another, it cannot be necessary here to give rules and examples, as to the use of the particles: for, notwithstanding all that Mr. Lumsden has said to the contrary, nothing can be more probable, than that they were originally nouns, just as significant in their own right as other nouns can be; as, نزدِ من or نزديكِ من, *the* (place or thing) *near me;* پيشِ قاضي, *before the kāzi*, or *front of the kāzi*, or judge. So, in the Arabick, علي المسجد, *over the mosque*, i. e.

the high (part) *of the mosque.* Where in each case, we have the marks proper for the construction of nouns in the relation of the genitive case. In other cases, where this does not take place, as in از من, *from me*; the construction may be that of apposition. (Art. 199.) To arrive at the original meanings of these words now, is perhaps, just as impossible as it seems absurd to contend, that they never had any.—But, we have no room here for discussions of this kind.

256. To attempt to give the various acceptations of these words, would also exceed our limits; we must, therefore, refer the student to the lexicographers and scholiasts, whose proper business it is to do so; believing it to be the duty of the Grammarian rather to unfold the principles, than to detail the practice, found to prevail in language.

257. As the examples here given are numerous, and some of them of considerable length, it is left to the industry of the student to examine for himself the order of the words, the nature of interrogative, relative or parenthetical sentences, and the manner in which the sense is occasionally suspended, by the use of the participles, &c. (Art. 115).

END OF THE PERSIAN SYNTAX.

APPENDIX I.

ON ARABICK VERBS AND NOUNS.

258. In order to avoid the difficulty and trouble of referring to other Grammars, it has been thought advisable to give a brief account of the Arabick verbs and nouns in this place. In treating of the verb, the regular triliteral verb only will be given, with its various inflections, accompanied with a few observations on the defects found in others. The verb has been introduced in order to shew the learner how the nouns are derived; and, also to enable him to construe such Arabick sentences as he will meet with in almost every piece of Persian composition.

ON THE VERB, اَلْفِعْلُ.

259. The Arabick verb has but two tenses, *the preterite*, and *the present*. The first of these in the third person singular masculine, is usually taken for the root of the verb. The conjugations, or rather species of the conjugation, usually given, are thirteen in number.

Each tense has a singular, dual, and plural number: the persons are both of the masculine and feminine genders. The *imperative* is formed from the present; and, what has usually been termed the *infinitive*, is

a mere verbal noun. We shall take the verb فعل, *he did;* as a paradigm for all others, since from it, as a mere formula, are taken all the measures of the nouns, as well as of the feet in prosody, usually cited by the native grammarians.

260. PARADIGM OF THE FIRST CONJUGATION.

ACTIVE VOICE, معروف.

Preterite, الماضي.

Plural. Fem.	Plural. Masc.	Dual. Fem.	Dual. Masc.	Singular. Fem.	Singular. Masc.	
فعلن	فعلوا	فعلتا	فعلا	فعلت	فعل	3 Person.
فعلتن	فعلتم	فعلتما	فعلتما	فعلت	فعلت	2 . . .
فعلنا	فعلنا	فعلنا	فعلنا	فعلت	فعلت	1 . . .

Present, المضارع.

Plural. Fem.	Plural. Masc.	Dual. Fem.	Dual. Masc.	Singular. Fem.	Singular. Masc.	
يفعلن	يفعلون	تفعلان	يفعلان	تفعل	يفعل	3 Person.
تفعلن	تفعلون	تفعلان	تفعلان	تفعلين	تفعل	2 . . .
نفعل	نفعل	نفعل	نفعل	افعل	افعل	1 . . .

Imperative, الأمر.

Plural. Fem.	Plural. Masc.	Dual. Fem.	Dual. Masc.	Singular. Fem.	Singular. Masc.	
افعلن	افعلوا	افعلا	افعلا	افعلي	افعل	2 Person.

Verbal Noun المصدر (or Infinitive), فعل, فعل, &c.

Participle, الفاعل.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فاعلات	فاعلون	فاعلتان	فاعلان	فاعلة	فاعل

261. The first and last vowels in the leading persons of both tenses are the same in all verbs; the second vowel is determined by usage alone, and is always given in the best Dictionaries. It may, therefore, be either żum, kesrah, or fathah: and, when this is once determined, that vowel will remain throughout the conjugation, just as the medial (´) fathah does in the above table.

262. When نّ or نْ is added to the persons of the present, some emphasis is given to the meaning: as,

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يفعلنانّ	يفعلنّ	تفعلانّ	يفعلانّ	تفعلنّ	يفعلنّ	3 Person
تفعلنانّ	تفعلنّ	تفعلانّ	تفعلانّ	تفعلنّ	تفعلنّ	2 - - -
نفعلنّ	نفعلنّ	نفعلنّ	نفعلنّ	افعلنّ	افعلنّ	1 - - -

2nd.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
	يفعلن	none.		تفعلن	يفعلن	3 Person
	تفعلن			تفعلن	تفعلن	2 - - -
نفعلن	نفعلن	نفعلن	نفعلن	افعلن	افعلن	1 - - -

When the particles أَنْ, *that;* لَنْ, *by no means;* كَيْ, لِكَيْ, or لِ, *in order that;* إِذَنْ, ذَنْ, or إِذًا, *so, therefore;* حَتَّي, *so that;* فَ or وَ, *and, so;* and a few others precede the persons of the present tense, the final (ُ) of those in the singular, will be changed to (َ)—the ن of the second person feminine singular, as also that of the third and second persons dual, and of the third and second persons masculine plural, will be rejected: and, in the last two cases, alif wi'l be added. But, if لَمْ, *not;* لَمَّا, *not yet;* لِ giving an imperative si إِنْ, *if,* precede, then (ْ) will take the place of the last vo. gu- lar: and in the dual and plural, the persons will be formed, as in the last. It should be remembered, that, in forming the imperative, the middle vowel proper for the present, will always be taken: and that, if this be żum (ُ), the alif which is prefixed, will take żum likewise; but, if it be any other vowel, ḳeṣrah (ِ) will then accompany this alif: which, however, when following any other word in a discourse, will take *its* terminating vowel; as, فَٱفْعَلْ, not فَإِفْعَلْ. But, when the first radical letter has not the jezma (ْ), which will be the case in most of the defective verbs, this ا alif will not be added; as, قُلْ, *say,* not اُقُلْ.

·3. The participle designates the agent, and is used as the parti- ·s in Greek and Latin; except only, that it is considered as involving a substantive, and not, as a mere adjective noun. All Arabick and Persian attributives are of this character.

FIRST CONJUGATION.

264. PASSIVE VOICE, مَجْهُول of the Verb فعل.

Preterite, اَلْمَاضِي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فُعِلْنَ	فُعِلُوا	فُعِلَتَا	فُعِلَا	فُعِلَتْ	فُعِلَ	3 Person.
فُعِلْتُنَّ	فُعِلْتُم	فُعِلْتُمَا	فُعِلْتُمَا	فُعِلْتِ	فُعِلْتَ	2 - - -
فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	فُعِلْتُ	1 - - -

Present, اَلْمُضَارِع.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُفْعَلْنَ	يُفْعَلُونَ	تُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ	3 Person.
تُفْعَلْنَ	تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلَانِ	تُفْعَلِينَ	تُفْعَلُ	2 - - -
نُفْعَلُ	نُفْعَلُ	نُفْعَلُ	نُفْعَلُ	أُفْعَلُ	أُفْعَلُ	1 - - -

Participle, اَلْمَفْعُول.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
مَفْعُولَاتٌ	مَفْعُولُونَ	مَفْعُولَتَانِ	مَفْعُولَانِ	مَفْعُولَةٌ	مَفْعُولٌ	Past tense.

265. The vowels here accompanying both tenses are constant, whatever they may be in the active voice. The only exception is, that the last vowel in the present tense will be affected by the particles as in the active voice. (Art. 262.) The participle is used, as the past participles are in Greek and Latin. (See Art. 263.)

266. There are a few verbs which have four letters in the root, and are thence called quadriliteral; but, as they are of rare occurrence, we need not notice them here. We now proceed, therefore, to make a few observations on the irregular and defective verbs.

267. It has already been remarked (Artt. 5-30), that, when certain vowels precede the letters ا, و, and ي, these letters will coalesce with the vowels, and, therefore, lose their powers as consonants. In other cases, when the concurrence of certain vowels with either of thes[illegible] [illegible]uld produce a combination difficult to be pronounced, some [illegible] [illegible]ust necessarily take place. Upon either of the letters ا, و, or ي, [illegible] re-fore, being one or more of the original letters of a root, and coming in contact with the vowels in one or other of the ways just mentioned, some variation from the regular paradigm is found to take place, [illegible] the process of conjugation.

It is also a rule, in the Arabick, to which, however, there are many exceptions, that two quiescent letters shall not follow the same vowel. When, therefore, this would happen in conjugating these verbs, the first of such quiescents is rejected; and, hence a defect in the verb will arise. Again, the repetition of the same consonant will generally be avoided in pronunciation, unless some emphasis be intended; and, by writing no more than one, a defect will also arise. Now the

roots قول and رمي, should, according to the above tables, be conjugated قَوَلَ قَوَلْتُ, &c. رَمَيَ, رَمَيْتُ, &c. but, instead of that, قَوَلَ becomes قَالَ قَالْتُ, &c. رمي becomes رَمَي, رَمَتْ, &c. A vowel is merged in both cases; because the letters و and ي, having lost their power as consonants, are unable to act upon one: and, in the first, و is changed into that letter, which is homogeneous with the preceding vowel, and which is here fatḥah. Similar anomalies arise in the Present, from the same causes: and, as the penultimate vowel is in both tenses regulated by usage alone, the changes taking place in the letters, subject to the rules alluded to, will be finally regulated by usage likewise. In the present, of قول, for instance, the vowel in the penultimate is found to be (ُ) żamma; according to the table, therefore, يفعل must be pointed يَفْعُلُ, and يقول يَقْوُلُ, but, the و is not allowed to act upon the (ُ) żamma, for the sake of euphony, perhaps; the żamma will then be drawn back to the preceding radical letter, and the verb will become يَقُولُ. In the passive voice, likewise, what should have been يُقْوَلُ, becomes يُقَالُ. In the same manner, any verb having ا, و, or ي, for the first, second, or third radical; or, having two, or all the radicals, consisting of these letters, will be subject to the same laws: but, when ا alif is one of them, the (ء) ḥamżah is usually written to show, that an alif was originally in the root. When, therefore, defects occur, not to be accounted for by the

above tables, recourse must be had to one or other of these expedients, in order to find the root, and to account for the form of the word. For a full consideration of these points, however, the learner must have recourse to the larger treatises on the Arabick Grammar.

268. Verbs having their two last radical letters the same will reject one, whenever the last radical letter (see the above tables) has not the mark سُكُون over it; as, for مَدَدَ, we have مَدَّ (and مَدَدْتُ regularly), for يَمْدُدُ, يَمُدُّ, &c.; but, as the teshdīd (ّ) is generally [illegible] vill immediately be seen, that the root is of this description.

269. The triliteral verb is termed by grammarians ثُلاثِي, the [illegible]teral رُباعِي. Those which have ا, و, or ي, for either of their radicals, are termed generally اِعْلال, *infirm.* Those having و, or ي, for their first radical مِثال, *similar;* because they undergo but little change in conjugation: those which have و, or ي, for the middle radical are termed اَجْوَف, *hollow:* those which have و, or ي, for their final letters, ناقِص, *defective:* those of which ا with ḥamzah is one or other of the radical letters, مَهْمُوز ḥamzated: those which have the two last radicals the same مُضاعَف, *doubled;* and those which have any two of the letters ا, و, or ي, in the root, are termed لَفِيف, *mixed.*

270. A table of the leading forms of the Derivative Conjugations of the Triliteral Verb, which are termed اَلْمَزِيدُ فِيهِ, *augmented.*

ACTIVE VOICE, مَعْرُوف.

Verbal Noun.	Participle.	Imperative.	Present.	Preterite.	
تَفْعِيل	مُفَعِّل	فَعِّلْ	يُفَعِّلُ	فَعَّلَ	2.
مُفَاعَلَة	مُفَاعِل	فَاعِلْ	يُفَاعِلُ	فَاعَلَ	3.
اِفْعَال	مُفْعِل	أَفْعِلْ	يُفْعِلُ	اَفْعَلَ	4.
تَفَعُّل	مُتَفَعِّل	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ	5.
تَفَاعُل	مُتَفَاعِل	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ	6.
اِنْفِعَال	مُنْفَعِل	اِنْفَعِلْ	يَنْفَعِلُ	اِنْفَعَلَ	7.
اِفْتِعَال	مُفْتَعِل	اِفْتَعِلْ	يَفْتَعِلُ	اِفْتَعَلَ	8.
اِفْعِلَال	مُفْعَلّ	اِفْعَلِلْ	يَفْعَلُّ	اِفْعَلَّ	9.
اِسْتِفْعَال	مُسْتَفْعِل	اِسْتَفْعِلْ	يَسْتَفْعِلُ	اِسْتَفْعَلَ	10.
اِفْعِيلَال	مُفْعَالّ	اِفْعَالِلْ	يَفْعَالُّ	اِفْعَالَّ	11.
اِفْعِيعَال	مُفْعَوْعِل	اِفْعَوْعِلْ	يَفْعَوْعِلُ	اِفْعَوْعَلَ	12.
اِفْعِوَّال	مُفْعَوِّل	اِفْعَوِّلْ	يَفْعَوِّلُ	اِفْعَوَّلَ	13.

271. PASSIVE VOICE, مَجْهُول.

Participle.	Present.	Preterite.	
مُفَعَّل	يُفَعَّلُ	فُعِّلَ	2.
مُفَاعَل	يُفَاعَلُ	فُوعِلَ	3.
مُفْعَل	يُفْعَلُ	اُفْعِلَ	4.
مُتَفَعَّل	يُتَفَعَّلُ	تُفُعِّلَ	5.
مُتَفَاعَل	يُتَفَاعَلُ	تُفُوعِلَ	6.
مُنْفَعَل	يُنْفَعَلُ	اُنْفُعِلَ	7.
مُفْتَعَل	يُفْتَعَلُ	اُفْتُعِلَ	8.
مُسْتَفْعَل	يُسْتَفْعَلُ	اُسْتُفْعِلَ	10.
مُفْعَوْعَل	يُفْعَوْعَلُ	اُفْعُوعِلَ	12.
مُفْعَوَّل	يُفْعَوَّلُ	اُفْعُوِّلَ	13

272. When the first radical letter happens to be ن, the characteristick ن of the seventh conjugation coalesces with it by teshdīd; as, نَصَرَ, اِنَّصَرَ. Some verbs beginning with م, take a similar form; as, اِمَّلَسَ for اِنْمَلَسَ. When the first letter of any root happens to be ص or ض, the characteristick ت of the eighth conjugation becomes ط; as, ضَرَبَ, اِضْطَرَبَ. When it is ط, that letter is doubled; as, طَبَعَ, اِطَّبَعَ. When it is ز, it becomes د; as, زَادَ, اِزْدَادَ. When it is د, that letter is doubled; as,

دَرَكَ, اِدَّرَكَ. When it is ت, ث, و, or ي, the characteristick ت is doubled by teshdīd; as, ثَبَتَ, اِثَّبَتَ; تَكِيَ, اِتَّكِيَ; وَقِيَ, اِتَّقِيَ; يَسَرَ, اِتَّسَرَ. In the fifth and sixth conjugation, the præformative ت frequently coalesces with the characteristick ت; as, تَّكَسُّرَ, for تَتَكَسَّرَ, تَّبَاعُدَ, for تَتَبَاعُدَ.

273. No verb is found in all the conjugations. What conjugations are in use, and what precise signification is to be attached to them, can only be known by usage, which is always given in the best Dictionaries. Some general rules, however, may be given, as to the force of the several conjugations. The first, for example, has the sense in which the root is found to prevail. The second makes that transitive, if not so in the first; or gives some emphasis to it, if it is. The third implies association, as in the Latin verbs prefixing *con*. The fourth is causative. The fifth means affectation of the action implied by the root. The sixth implies reciprocity of action. The seventh is mostly passive. The eighth implies acquisition, or is passive. The ninth and eleventh imply excess; and are used only in verbs signifying colour, deformity, and the like. The tenth implies petition or request. The twelfth and thirteenth are very seldom used; but, when they are, they generally denote excess. The conjugations occurring most frequently are, the first, second, fourth, eigthth and tenth.

274. In conformity with these tables, are conjugated all the irregular

and defective verbs already alluded to, respect being had to the changeable properties of the letters ا, و, and ي.

275. In the derivative conjugations, it should be remembered, the vowels will always be affixed according to the tables (Artt. 270-1); the only deviation that can arise, will be from the mutable character of the letters ا, و, and ي.

276. In filling up these tables, the learner has only to supply such personal additions as are to be found in the first conjug. ' when he can do this with some degree of facility, he may take as ضرب يضرب ضرب, *he struck;* علم يعلم علم, *he marked;* علم *he knew;* كرم يكرم كرم, *he was liberal*, and fill them up thr at all the conjugations, for the mere purpose of practice; and, when he can do this accurately, without recurring to the tables, he may rest assured that he has made progress sufficient for the present. In these examples, the word first given is the preterite, the second the present, and the third the verbal noun or infinitive: all of which are generally given in the Dictionaries.

ON ARABICK NOUNS, الأسماء.

277. It will be seen by a recurrence to the tables (Artt. 260-4), that the active and passive participles, as well as the verbal nouns or infinitives, in all the derivative conjugations, (Artt. 270-1), are regularly

derived from the verb. There are, indeed, a few verbs which are themselves derived from nouns; but these may be passed over for the present.*

278. The Arabick verbal nouns or maṣdars مصادرِ ثلاثيِ مجرّد, of most frequent occurrence in the Persian Language, are those of the first conjugation. The forms of these nouns are extremely numerous: Erpenius has given thirty-three, M. De Sacy thirty-seven, and Mr. Lumsden sixty; the following are the most usual.

279. TABLE OF THE FORMS OF THE MAṢDARS OR INFINITIVES OF THE FIRST CONJUGATION.

	Forms.	Examples.			
1.	فعل	فهم	*comprehension.*	سعي	*endeavour.*
2.	فعل	علم	*knowledge.*	عز	*strength.*
3.	فعل	حسن	*beauty.*	حب	*friendship.*
4.	فعل	طلب	*desire.*	اذي	*injuring.*
5.	فعل	غلظ	*grossness.*	زنا	*adultery.*
6.	فعل	قدس	*holiness.*	رحم	*shewing mercy.*

* For my own part, I believe that all verbs are derived from nouns; and, under this view, I have treated this subject in my Hebrew Grammar. The Oriental Grammarians differ on this point, although they agree in calling the verbal noun *the source* المصدر.

	Forms.	Examples.			
7.	فعل	هُدَي	*direction.*	عُلي	*eminence.*
8.	فَعْلَة	رَحْمَة	*mercy.*	تَوْبَة	*repentance.*
9.	فِعْلَة	حِكْمَة	*science.*	دِقَّة	*smallness.*
10.	فُعْلَة	قُدْرَة	*power.*	قُوَّة	*strength.*
11.	فَعَلَة	حَرَكَة	*motion.*	طاعة	*obedience.*
12.	فَعِلَة	سَرِقَة	*theft.*	كَذِبَة	*lying.*
13.	فَعَال	صَلاح	*peaceableness.*	وفاء	*fa*[illegible]
14.	فِعَال	حِساب	*reckoning.*	صِيام	*fasting*
15.	فُعَال	سُؤال	*request.*	دُعاء	*prayer.*
16.	فَعَالَة	بَلاغَة	*eloquence.*	عَداوَة	*enmity.*
17.	فِعَالَة	عِبادَة	*worship.*	رِوايَة	*relating.*
18.	فُعَالَة	رُفاعَة	*heighth.*	فُجاءَة	*suddenness.*
19.	فَعُول	قَبُول	*accepting.*	وَضُوء	*ablution.*
20.	فُعُول	سُجُود	*prostrating.*	عُلُوّ	*heighth.*
21.	فُعُولَة	صُعُوبَة	*difficulty.*	عُذُوبَة	*sweetness.*
22.	فَعُولَة	ضَرُورَة	*necessity.*	مَؤُونَة	*subsistence.*
23.	فَعِيل	دَبِيب	*walking.*	دَلِيل	*showing.*
24.	فَعِيلَة	جَرِيمَة	*crime.*	خَطِيئَة	*sin.*
25.	فَاعِلَة	قَاعِدَة	*rule.*	فَائِدَة	*gain.*
26.	فِعْلان	عِرْفان .	*knowledge.*	رِضْوان	*acquiescing.*

Forms.	Examples.			
27. فعلان	خسران	*losing.*	قرآن	*reading.*
28. فعلان	خفقان	*palpitation.*	طيران	*flying.*
29. فعالية	كراهية	*abhoring.*	رفاهية	*ease.*
30. فعلي	دعوي	*asking.*	فتوي	*decree.*
31. فعلي	ذكري	*relating.*	فكري	*reflexion.*
32. فعلي	قربي	*nearness.*	شوري	*consultation.*
33. فعلي	خطفي	*walking fast.*		
34 فعلولة	بيتوتة	*lodging.*	صيرورة	*becoming.*
35. مفعل	مقصد	*scope.*	منام	*sleep.*
36. مفعلة	مرحمة	*mercy.*	مخافة	*fear.*
37. مفعلة	محمدة	*praise.*	معذرة	*apology.*
38. مفعلة	مقدرة	*power.*	معونة	*help.*
39. مفعول	مفتون	*distraction.*	معقول	*understanding.*
40. تفعلة	تهلكة	*perdition.*		
41. فيعال	قيتال	*slaughter.*	ضيراب	*beating* (each other.)

280. *Forms and examples of pluriliteral infinitives or maṣdars.*

Forms.	Examples.			
1. فعللة	زخرفة	*adorning.*	بعثرة	*exciting.*
2. تفعلل	تدحرج	*revolving.*	تسلسل	*linking.*
3. افعنلال	احرنجام	*assembling.*	اطمئنان	*tranquility.*
4. افعلال	اضمحلال	*vanishing.*		

281. *Forms and examples of attributives, not found in the Tables* (Artt. 260-4, 270-1.)

	Forms.	Examples.			
1.	فعيل	جريح	*wounded.*	قتيل	*killed.*
2.	فعال	حطام	*fragment.*	قدام	*front.*
3.	فعول	قبول	*accepted.*	رسول	*sent.*
4.	افعل	اعظم	*greater.*	ابكم	*dumb.*
5.	فيعل	سيد	*chief.*	ضيق	*narrow*
6.	فعل	صعب	*difficult.*	حق	*true.*
7.	فعل	حبر	*intelligent.*	لص	*a thief.*
8.	فعل	صلب	*hard.*	حلو	*sweet.*
9.	فعل	حسن	*beautiful.*	جار	*neighbour.*
10.	فعل	فرح	*glad.*	زمن	*aged.*
11.	فعال	جبان	*a coward.*	خراب	*desolate.*
12.	فعال	براق	*splendid.*	جماز	*swift* (camel.)
13.	فعلان	ندمان	*penitent.*	فرحان	*glad.*

282. Arabick pluriliteral attributives are not much used in the Persian language: the following are given by Mr. Lumsden: viz. سرمد, *eternal*, of the measure فعلل, قمقام, *a chief*, measure فعلال; سبحل, *corpulent*, measure فعلل, تذعمل, *corpulent*, measure, فعلّل.

283. *Attributives implying excess,* (اسمآءِ المبالغة) *are generally of the following forms: viz.*

	Forms.	Examples.			
1.	فعّال	علّام	*very learned.*	عيّاش	*very pleasant.*
2.	فعول	غفور	*very forgiving.*	جهول	*very foolish.*
3.	فعيل	عليم	*very learned.*	رحيم	*very merciful.*
4.	فعّيل	صدّيق	*very true.*	فكّير	*great thinker.*
5.	مفعال	منعام	*very beautiful.*	مكثار	*great talker.*

284. ***Forms, &c. of Pluriliteral participial Nouns.***

	Forms.	Examples.			
1.	مفعلل	مترجم	*a translator.*	مهندس	*a geometrician.*
2.	مفعلل	مترجم	*translated.*	مسلسل	*linked.*
3.	متفعلل	متدحرج	*rolling.*	متسلسل	*linked.*
4.	مفعنلل	محرنجم	*assembled.*		
5.	مفعلل	مضمحل	*vanishing.*	مطمئن	*tranquil.*

285. FORMS AND EXAMPLES OF THE NOUNS WHICH ARE TERMED JĀMIDS,* (جامد).—*Of Triliteral Jāmids.*

	Forms.	Examples.					
1.	فعل	فلس	*a coin* so called.	بقل	*garden herbs.*		
2.	فعل	فرس	*a horse.*	بقر	*an ox.*	ثمر	*fruit.*

* Nouns are generally considered as being of three sorts; viz. 1. (مصادر), *maṣdars,* or *sources,* which are abstracts. 2. (صفات), *attributives;* and 3. (جوامد) *Jāmids,* or names of substances.

	Forms.	Examples.					
3.	فَعِل	كَتِف	*the shoulder.*	فَخِذ	*the thigh.*		
4.	فَعُل	عَضُد	*the arm.*	رَجُل	*a man.*	ضَبُع	*a hyena.*
5.	فِعْل	حِبْر	*ink.*	عِرْق	*a vein.*	قِطْر	*copper.*
6.	فِعَل	عِنَب	*a grape.*	ضِلَع	*ribs.*		
7.	فِعِل	إِبِل	*a camel.*	إِطِل	*the waist.*	إِبِط	*arm-pit.*
8.	فُعْل	قُفْل	*a lock.*	بُرْج	*a tower.*	غُصْن	*a branch.*
9.	فُعُل	عُنُق	*the neck.*	خُلُق	*the temper.*	أُذُن	*the ear.*
10.	فُعَل	صُرَد	*a bird*, so called.	عُمَر	a proper name.		

286.—*Of Increased Triliteral Jāmids.*

	Forms.	Examples.			Forms.	Examples.	
1.	فُعَال	غُرَاب	*a raven.*	2.	فِعَال	دِمَاغ	*the brain.*
3.	فَعَال	غَزَال	*a fawn.*	4.	فَاعُول	نَاقُوس	*a musical instrument*, so called.
4.	أَفْعَل	أَصْبَع	*a finger.*	5.	فِعِّيل	بِطِّيخ	*a water-melon.*
6.	إِفْعِيل	إِقْلِيم	*a climate.*	7.	أَفْعُلَة	أَنْمُلَة	*finger-ends.*
8.	إِفْعَال	إِعْصَار	*a whirlwind.*	9.	أُفْعُول	أُصْبُوع	*a finger.*
10.	أُفْعُولَة	أُعْجُوبَة	*a wonder.*	10.	إِفْعِنْل	إِفْرِنْد	*temper* (of a sword.)

287.—*Of Quadriliteral Jāmids.*

	Forms.	Examples.			Forms.	Examples.	
1.	فَعْلَل	جَعْفَر	proper name.	2.	فِعْلِل	خِنْصِر	*the little finger.*
3.	فُعْلُل	قُلْزُم	*κλυσμα, the red sea.*	4.	فِعْلَل	دِرْهَم	*a coin*, so called.
5.	فُعْلُل	بُرْقُع	*a veil.*	6.	فِعَلّ	قِمَطْر	*a book case.*

288.—*Augmented Quadriliteral Jāmids.*

	Forms.	Examples.			Forms.	Examples.	
1.	فعلال	قرطاس	*paper.*	2.	فعلول	عصفور	*a sparrow.*
3.	فعلليل	زمهرير	*great cold.*	4.	فعليل	دهليز	*a lobby.*
5.	فعللان	زعفران	*saffron.*	6.	فعنلل	غضنفر	*a lion.*
7.	فعلال	قمقام	*the sea.*	8.	فعيلل	سميدع	*a chief.*
9.	فعلل	جهنم	*hell.*	10.	فنعاليل	خندريس	*old wine.*

289.—*Of Quinquiliteral Jāmids.*

	Forms.	Examples.			Forms.	Examples.	
1.	فعللل	سفرجل	*a quince.*	2.	فعللل	خزعبل	*foolish thing.*
3.	فعالل	جحمرش	*decrepidly old.*	4.	فعللل	جردحل	*fat camel.*

290.—*Augmented Quinquiliteral Jāmids.*

	Forms.	Examples.			Forms.	Examples.	
1.	فعللول	عضرفوط	*a sort of lizard.*	2.	فعللول	قرطبوس	*a misfortune.*
3.	فعلليل	دردبيس	*a misfortune.*	4.	فعلليل	خزعبيل	*a foolish thing.*

291. Maṣdars, which imply unity of action, or some specific mode of it, are called المصادر للمرة, and المصادر النوع, respectively, and are

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* The tanwīn has here been preserved, as has also the Arabick final ة of feminines: for, although the tanwīn is rejected in adopting Arabick words in the Persian, and the ة changed either to ت or ه (Artt. 8, 56-7,); yet, as pure Arabick sentences occasionally occur with these marks, it is proper that they should be presented to the student in their original forms.

formed on the measures فَعْلَة and فِعْلَة; as, ضَرْبَة, *one blow;* جِلْسَة, *a peculiar mode of sitting.*

THE NOUN OF SUPERIORITY,

292. This noun in Arabick supplies the place of the comparative and superlative in other languages: it is usually formed on the measure أَفْعَل for the masculine, and فُعْلَى, for the feminine gender, from attributes of the forms of فَعِيل, فَاعِل, &c.: عَظِيم, *great,* for exam. *greater,* or *greatest,* in the masculine, and عُظْمَى, in. gender. Attributives implying colour or deformity do not a formation, because أَفْعَل is their original form: in this, and oth r cases, أَشَد, *more,* or *most,* or the like, is usually added.

NOUNS OF INSTRUMENT, TIME, AND PLACE.

اسماءُ الآلةِ وَ ظروفُ الزمانِ وَ المكانِ.

293. These are derived from verbs in the following manner. The first, namely, the noun of instrument, اسمُ الآلة, is formed on the measure مِفْعَل, or مِفْعَال; as, مِفْتَح or مِفْتَاح, *a key,* from the verb فَتَحَ, *he opened.* There are also a few formed on the measure مِفْعَلَة, and some others; as, مِكْنَسَة, *a besom.* This noun is derived from the triliteral verb only.

294. The noun of time and place, called ظَرْفُ الزمانِ وَ المكانِ, is formed from the leading person of the present tense, by substituting م for ي; as,

يَجْلِسُ, *he sits;* مَجْلِسٌ, *a place or time of sitting,* i. e. *an assembly;* يَشْغَلُ, *he is occupied;* مَشْغَلٌ, *the time or place of occupation.* When ẓam (ُ) happens to be in the penultimate it will become (َ) in forming this noun: other verbs having either kesrah or fatḥah in the penultimate, will preserve that vowel.

The measures therefore will be مَفْعَلٌ or مَفْعِلٌ, and sometimes, but rarely, مَفْعَلَةٌ. This noun when formed from one of the derivative conjugations, will take the form of the participle passive. The following are ex..ptions:

مَشْرِقٌ *the east.*
مَغْرِبٌ *the west.*
مَرْفِقٌ *the elbow.*
مَنْبِتٌ *the time or place of vegetation.*
مَجْزِرٌ *the time or place of sacrificing a camel.*
مَسْقِطٌ *the time or place of falling.*
مَفْرِقٌ *the place of separation.*
مَسْكِنٌ *the time or place of residence.*
مَطْلِعٌ *the place of the rising of a star.*
مَنْسِكٌ *the place of performing divine worship.*
مَنْخِرٌ *the nostrils.*
مَسْجِدٌ *a mosque.*

295. Nouns which are said to be correlative of those of time and place, (called مُلْحَقَاتٌ), are formed on the measure مَفْعَلَةٌ; as, مَأْسَدَةٌ, *a*

place abounding with lions ; مَنْصَرَة, *a place wherein many victories have been obtained.* This noun is called اِسْمُ الكَثْرَة, *the noun of abundance.*

THE NOUN OF EXCESS, اِسْمُ المُبَالَغَة.

296. Examples of these have been given in the table (Art. 283). It will only be necessary here to state, that the addition of ة seems to augment their force, by attaching to them the notion of unity: as, عَلَّامَة, *a singularly* or *most learned* (man). Nouns of the form of فَعَّال, also imply *trade* or *occupation ;* as, خَبَّاز, *a* ‌ ‌ ‌ ‌ ‌ ‌ ‌ , *a carpenter.*

THE DIMINUTIVE NOUN, اَلتَّصْغِير, or اِسْمُ مُصَغَّر.

297. When a word, of which the diminutive form is required, consists of three letters, the measure is فُعَيْل ; as, رَجُل *a man,* رُجَيْل *a little man ;* but, if the word consist of four letters, the measure is then فُعَيْلِل ; as, عَقْرَب, *a scorpion ;* عُقَيْرِب, *a little scorpion.* In feminine nouns, however, the terminations ة, ا, or آ, are not reckoned ; such words are therefore referable to the measure فُعَيْل only.

When a feminine noun has a masculine termination as in أَرْض *the earth,* or شَمْس *the sun,* the measure of the diminutive is فُعَيْلَة ; as, شُمَيْسَة, أُرَيْضَة.

Nouns of the form of فَاعِل make the diminutive on the measure فُوَيْعِل ; as, فُوَيْرِس, from فَارِس, *a horseman.*

Words of the measure مِفْعَال form their diminutives on that of مُفَيْعِيل ; as, مِفْتَاح *a key,* مُفَيْتِيح, *a little key.*

Nouns having ا, و, or ي, quiescent between their second and third radicals, take the measure فُعَيِّل for the diminutive; as, غُلَام *a slave;* غُلَيِّم *a little slave.*

No[illegible]s derived from the irregular or defective verbs, form their diminutives on the abo[illegible] measures, after restoring such letters as may have been dropt or changed in the root, respect being had, at the same time, to the rules of permutation already alluded to. (Art. 267.)

Of the Formation of the Feminine from the Masculine Noun.

298. The feminine noun is mostly formed from the masculine by the addition of ةٌ, the tanwīn (ٌ) of the masculine being suppressed; as, عَظِيمٌ *magnus;* عَظِيمَةٌ *magna.* Verbal nouns of the form of أَفْعَل, form their feminines on the measure فَعْلَآءُ ; as, أَصْفَر *yellow:* fem. صَفْرَآءُ. Comparatives and superlatives of this form, have the feminine of the measure فُعْلَى ; as, أَعْظَم *greater* or *greatest,* fem. عُظْمَى.

Some nouns of the form of فعلان, will make the feminine فعلي; as. غضبان *angry*; غضبي, fem. Others of the measure فعلان, will have فعلانة; as, عريان, عريانة *naked*.

The forms فعول and فعيل when derived from intransitive verbs are common to both genders; but, when derived from transitive ones, generally form the feminine by the addition of ة; as, رسول *an apostle*; fem. رسولة.

Nouns of the forms, ...

are generally common, except مسكين, fem. مسكينة. Those ... فعال, فعال, فعيل, and مفعل, form their feminines in the usual ...

The Arabians have no neuter gender; for this the feminine is generally substituted.

ON THE RELATIVE NOUN, اسم منسوب.

299. This, in the grammars of Europe, is termed the *patronymic* or *gentile* noun*, and in these, as well as in those of Arabia, serves to

* These are, in our grammars, *adjectives*, properly so called. In the Arabick and Persian, however, this sort of word seems not to be recognized; for, although they term such words صفات, (*descriptions* or *describers*), they are, nevertheless, treated as substantives, like our words *fool*, *dwarf*, *giant*, and the like; i. e. they are supposed to involve a real subtantive noun together with its

express some relation to the country, family, or sect, &c. of the person, to which it is applied. Its formation is extremely easy in the Arabick which is this: after dropping the tanwīn (ٌ) if there be any, add يٌّ, to the primitive; as, أَرْضٌ, *earth;* أَرْضِيٌّ *earthy,* مِصْرٌ *Egypt,* مِصْرِيٌّ *an Egyptian.*

If, however, the primitive ends in ـَةٌ, or يَةٌ, these terminations will be dropt, and the يٌّ, annexed to the preceding letter; as, مَكَّةٌ *Mecca,* مَكِّيٌّ, *a native of that place;* أَفْرِيقِيَةٌ, *Africa;* أَفْرِيقِيٌّ, *an African.*

In fc .ming this noun from duals and plurals, the terminations انِ and ونَ, are also to be rejected; as, إِثْنَانِ, *two;* إِثْنِيٌّ, عِشْرُونَ, *twenty;* عِشْرِيٌّ. Proper names ending in اتٌ, will reject it; as, عَرَفَاتٌ, *a mountain so called;* عَرَفِيٌّ, *a native of that place.*

In nouns of the forms فَعِيلٌ and فَعِيلَةٌ, both the ي and (ِ) kesrah are dropt; as, صَلِيبٌ, *a cross,* سَفِينَةٌ, *a ship;* relative noun سَفَنِيٌّ, صَلَبِيٌّ. In many cases, however, both are preserved; as, صَلِيبِيٌّ, مَسِيحِيٌّ.

Proper names of the form فُعَيْلٌ and فُعَيْلَةٌ, generally drop the ي in

characteristick properties. We shall, therefore, term them attributives. See my Heb. Gram. p. 298, note. The Commentary on the جَوْهَرُ التَّرْكِيبِ, by Hyder Ali, p. ٥٥. Freytag's Hamasa, p. ٣.

forming the relative noun; as, قُرَيْش, *a tribe so called;* قُرَشِيّ, *one of that tribe.*

Nouns of the forms فَعُول, فَعُولَة, فَعِيل, and فَعِيلَة, derived from defective verbs; as, عَدُوّ, *an enemy;* نَبِيّ, *a prophet,* &c. will lose one or other of the double letters و or ي, with which they end, and the second radical letter will take fathah; the letter preceding يّ final will then be و; as, عَدَوِيّ, نَبَوِيّ.

If a primitive word end in hamzah (ء) with medda (ـ ... ace of a radical و or ي, such hamzah will either be retained, or ... و, at pleasure; as, سَمَاء, *heaven;* سَمَاءِيّ, or سَمَاوِيّ, *heaven* ... however, this termination already designate the feminine gender as in عَذْرَاء, *a virgin,* the relative noun will take و in the place of hamzah; as, عَذْرَاوِيّ, *belonging to a virgin.*

A few nouns form the relative by adding انِيّ; as, جِسْم, *the body,* جِسْمَانِيّ; نُور, *light,* نُورَانِيّ; رُوح, *the spirit,* رُوحَانِيّ.

In such compounds as عَبْدُ ٱللّٰه, عَبْدُ شَمْس, &c. sometimes the first, and sometimes the second, word will be dropt; and the يّ of the relative noun added to the other; as, عَبْدِيّ, or شَمْسِيّ; at others, two letters of each will be taken, to which the يّ will be annexed; as, عَبْشَمِيّ: but, in these cases, usage alone can determine what is to be done.

THE ARTIFICIAL INFINITIVE,

300. From the relative noun may be formed another, which is termed the artificial infinitive, or مَصْدَرْ جَعْلِيٌّ, the forms of which will, of course, vary with those of the primitives from which they are derived. This noun is formed merely by adding ةٌ to the relative noun; as, خَادِمٌ, *a servant*, relative noun خَادِمِيٌّ, the artificial infinitive, خَادِمِيَّةٌ, *service;* كَيْفَ, *how;* كَيْفِيَّةٌ, *mode* or *quality;* مَا, *what;* مَاهِيَّةٌ, *quality.*

OF NUMBER, اَلْعَدَدُ.

301. The Arabians have three numbers, the singular وَاحِدٌ or مُفْرَدٌ; the dual, تَثْنِيَةٌ or مُثَنًّى; and the plural, جَمْعٌ.

The Dual is formed from the singular by dropping the tanwīn (ٌ), and adding the syllable انِ; and, in the oblique case (hereafter to be explained) يْنِ; as, رَجُلٌ, *a man;* رَجُلَانِ, and رَجُلَيْنِ, *two men;* مَدِينَةٌ, *a city;* مَدِينَتَانِ, and مَدِينَتَيْنِ, *two cities.*

When a short ا, or ي, occurring at the end of a word of three letters only, occupies the place of a radical و, or ي, it will, in forming the dual number, be restored; as, عَصًا, *a staff;* عَصَوَانِ, فَتًى, *a boy;* فَتَيَانِ; but, if the word exceed three letters; as, مَرْضًى, the dual will then be formed thus, مَرْضَيَانِ, and not مَرْضَوَانِ.

In feminines of the form of فعلآءُ, the dual becomes فعلاوانِ; as, صفرآءُ, *yellow*; صفراوانِ.

If ḥamzah (ء) occur at the end of a word instead of either of the radical letters و or ي, it may be retained, or changed to و, in forming the dual; as, رِدآءٌ, for رِداي, *a garment*; dual رِداءانِ, or رِداوانِ; but, if the ḥamzah be radical, it must be retained; as, قرّآءٌ [illegible] قرّاءانِ.

302. The plural number is of two kinds, 1st. the r[illegible] جمع صحيح, or سالِم; and 2nd. the irregular or broken,* مكسّر [illegible] جمع التّكسير. The regular plural is formed in the masculine [illegible] the tanwīn and adding ونَ to the singular, and in the femin[illegible] ات; as, masculine, سارِق, *a thief*; plural, سارِقونَ. Feminine, سارِقةٌ, plural سارِقات.

If, however, a noun end in ي quiescent after either fatḥah or kesrah, or, if the ي be dropt, on account of its being derived from a defective root, it will also be dropt in forming the plural number; as, مُوسي, *Moses*; plural مُوسَون. قاضٍ, *a judge*; قاضون.

Diminutive nouns form their plural regularly; as, رُجيل, *a little man*. رُجيلون.

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* These are, perhaps, more properly termed *collective nouns* by some.

Feminine nouns of the forms فَعْل and فَعْلَة, form their plurals on the measure فَعَلَات; as, دَعْد, دَعَدَات, *the proper name of a woman;* قَصْعَة, *a saucer,* قَصَعَات. Others of the form فِعْل or فِعْلَة, take فِعِلَات, فِعَلَات, or فِعْلَات. And others of the forms فُعْل, and فُعْلَة, become either فُعُلَات, فُعَلَات, or فُعْلَات.

303. All the maṣdars or verbal nouns of the derivative conjugations, will form their plurals in ات; as, تَعْرِيف, *definition,* تَعْرِيفَات. اِصْطِلَاح, *technical language,* اِصْطِلَاحَات. Feminines ending in either short or long ى, generally form their plurals by the addition of ات; as, حُبْلَى, *pregnant,* حُبْلَيَات; نُفَسَاءُ, *a woman in child-bed,* نُفَسَاوَات.

304. The broken plurals are found to prevail in a great number of nouns both masculine and feminine, and are regulated very much by usage. The Arabian grammarians divide them into two classes; viz. the plural of paucity, جَمْعُ القِلَّة; and the plural of multitude, جَمْعُ الكَثْرَة. The first is said to signify any number not exceeding ten; the last, any number above ten. This rule however appears not to be much regarded, particularly by the Persians.

It would be almost endless to give tables and examples of all the forms of these plurals; and, as they are given in the best Dictionaries, it will be unnecessary. The following forms occur most frequently.

305. Plurals of Paucity, جمع القلة.

Form. Singular.	Plural.	Examples. Singular.	Plural.
فعل	افعال	لوح, *a table.*	الواح
فعل		حكم, *an order.*	احكام
فعل		ملك, *property.*	املاك
فعل		حجر, *a stone.*	احجار
فعل		عقب, *the heel.*	اعقاب
فعل		عجز, *the buttocks.*	
فعل		عنق, *the neck.*	
فعال	افعلة	مكان, *a place.*	امكنة
فعال		حمار, *an ass.*	احمرة
فعال		غراب, *a raven.*	اغربة
فعيل		بعير, *a camel.*	ابعرة
فعول		عمود, *a pillar.*	اعمدة
فعل	افعل	فلس, *a small coin.*	افلس
فعال		عناق, *a female kid.*	اعنق
فعال		شمال, *the left hand.*	اشمل
فعال		كراع, *a cow's hoof.*	اكرع
فعيل		طريق, *a road.*	اطرق

306. THE PLURAL OF MULTITUDE, جمع الكثرة.

Form. Singular.	Plural.	Examples. Singular.		Plural.
افعل		احمر,	*red.*	حمر
فعلاء		حمراء,	*red,* fem.	حمر
فعل	فعل	جمل,	*a camel.*	جمل
فعلة		بدنة,	*do. for sacrifice.*	بدن
فاعل		بازل,	*do. having cut his fore teeth.*	بزل
فعال		صناع,	*an artificer.*	صنع
فعال		حمار,	*an ass.*	حمر
فعيل	فعل	رغيف,	*a cake of bread.*	رغف
فعول		عمود,	*a pillar.*	عمد
فاعل		عادل,	*just.*	عدل
فعلة	فعل	نكتة,	*a subtilty.*	نكت
فعلى		اولى,	*the first,* fem.	اول
فعلة	فعل	نعمة,	*bounty.*	نعم
فعلة		خيمة,	*a tent.*	خيم

Form. Singular.	Form. Plural.	Examples. Singular.	Plural.
فاعل	فعلة	حافظ, *a guardian.*	حفظة
	فعلة	غاز, *a warrior.*	غزاة
	فعّل	راكع, *bowing.*	ركّع
	فعّال	عاشق, *a lover.*	عشّاق
	فعلان	راهب, *a monk.*	رهبان
فعل	فعال	حبل, *a rope.*	
فعل		جبل, *a hill.*	
فعل		رمح, *a spear.*	ح
فعلة		بقعة, *a place.*	بقاع
فعيل		كريم, *noble.*	كرام
فعيلة		كريمة, *do.* fem.	كرام
فعلة		خصلة, *disposition.*	خصال
فعلة		رقبة, *the neck.*	رقاب
فعل	فعول	عقل, *understanding.*	عقول
فعل		علم, *science.*	علوم
فعل		اثر, *a vestige.*	اثور
فعل		برج, *a turret.*	بروج

Form. Singular.	Plural.	Examples. Singular.	Plural.
فعيل		رغيف, *a cake.*	رغفان
افعل	فعلان	احمر, *red.*	حمران
فعل		بلد, *a city.*	بلدان
فعيل	فعلاء	حكيم, *a philosopher.*	حكماء
فاعل		فاضل, *excellent.*	فضلاء
فعيل	فعلي	جريح, *wounded.*	جرحي
	افعلاء	صفي, *pure.*	اصفياء

Of the Last of Plurals, منتهي الجموع.

307. It is peculiar to the Arabick to form plurals from nouns already in the plural number; as, فرقة, *a tribe* or *sect.* First plural فرق, second ditto, افراق, and third ditto, افاريق. The last of these, from which it is not allowable to form another, is called منتهي الجموع, *the last of plurals.* The following, which will be sufficient for our purpose, are Mr. Lumsden's general rules for their formation. (Pers. Gram. vol. i. p. 344). The measure of the singular being فعلل, that of the plural will be فعالل; as, دفتر, *a book,* plural دفاتر; and so also of مفعل, and مفاعل; as, مسجد, and مساجد; or تفعلة and تفاعل; as, تهلكة, and تهالك; or فعيلة, and

فَعَائِلُ ; as, فَضِيلَةٌ, pl. فَضَائِلُ ; or مِفْعَالٌ, and مَفَاعِيلُ ; as, مِقْدَارٌ, and مَقَادِيرُ ;
or فِعْلَانٌ, and فَعَالِينُ ; as, سُلْطَانٌ, and سَلَاطِينُ, &c.

ON THE DECLENSION OF NOUNS, الإِعْرَابُ.

308. In the declension of Arabick nouns, there are only three cases, which are thus formed:

SINGULAR NUMBER.

Masculine.

Nominative, رَفْعٌ,	Genitive, خَفْضٌ,	Acc.
رَجُلٌ, *a man.*	رَجُلٍ	رَجُلًا.

Feminine.

قَصْعَةٌ, *a saucer.*	قَصْعَةٍ	قَصْعَةً

Any noun having the (ٌ) tanwīn, loses it when that noun becomes definite either by construction الإِضَافَة, or by the article المَعْرِفَة, being prefixed; as,

الرَّجُلُ, Nominative,	الرَّجُلِ, Genitive,	الرَّجُلَ, Accusative.
عَبْدُ المَلِكِ, *the King's servant,*	عَبْدِ المَلِكِ	عَبْدَ المَلِكِ.

309. Nouns not having the tanwīn (ٌ) غَيْرُ مُتَصَرِّفَةٍ, have only two cases: nominative عُثْمَانُ, *Othman;* genitive and accusative, عُثْمَانَ. These nouns are, 1st. broken plurals having four syllables, of which the two first have fatḥahs, the third kesrah; as, عَجَائِبُ ; 2nd. such as end in يَا ; as, بُشْرَى ; 3rd. others ending in long alif and ḥamzah ; as, عَذْرَاءُ ;

but, if ḥamzah belong to the root, the tanwīn is preserved. 4th. Broken plural of the forms فُعَلاءُ, أَفْعِلاءُ. 5th. Comparatives and superlatives of the form أَفْعَل, provided they do not form the feminine by the addition of ة. 6th. Nouns of the form فَعْلان, of which the feminine is فَعْلَى. 7th. Proper names of women ending in ة, as well as masculine nouns having the same termination. 8th. Foreign names having more than three letters, or having no more, but the second followed by a vowel. 9th. Also, proper names formed from quadriliteral appellatives; as. عَقْرَب, *a scorpion;* عَقْرَب, *a man so called.* 10th. Proper names of the forms فُعَّل, فُعَل, or of any person of the present tense; as, أَحْمَد, يَزِيد. 11th. All proper names compounded of two words; as, حَضْرَمَوْت, *Hadramaut;* and 12th. Adjectives derived from the numerals and some other appellatives, &c. It should be remembered, however, that these, receiving the article, a pronoun, or being the first of two in construction, will take kesrah in the genitive case.

310. Declension of the Dual Number.

Nominative.	Gen. and Acc.
رَجُلانِ, *two men.*	رَجُلَيْنِ.

When the noun becomes definite by construction, the ن is rejected; as,

فاعِلا الشَّرِّ, *doers of wickedness.*	فاعِلِي الشَّرِّ.

There is no irregularity in the Dual in these respects, whatever be the form of the noun.

311. Declension of the Regular Masculine Plural.

Nominative.	Gen. and Accus.
نَاصِرُونَ, *assistants.*	نَاصِرِينَ.

And in construction,

نَاصِرُوا زَيْدٍ, *the assistants of Zaid.*	نَاصِرِي زَيْدٍ.

And with the pronouns,

نَاصِرُوكَ, *thy assistants.*	نَاصِرِيكَ
نَاصِرِيَّ, *my assistants.*	رِيَّ

The Regular Feminine Plural.

نَاصِرَاتٌ, *female assistants.*	نَاصِرَاتٍ.

312. When the noun becomes definite, the tanwīn is superseded by the single vowels, viz. (ٌ) by (ُ) and (ٍ) by (ِ), and اً by (َ).

The broken plurals, both masculine and feminine, are declined like the singular masculine above given, respect being had to the terminating vowel.

All nouns in the Arabick language are said to be indefinite, نَكِرَةٌ or مُنَكَّرٌ, unless restricted either by the addition of the article اَلْ, by construction, or by the addition of one or other of the pronouns. In either of the two last cases, both the tanwīn of the singular (if there be any) and the terminating ن of both the dual and the regular plural masculine, will disappear.

ON THE ARABICK PRONOUNS.

313. The Arabick pronouns are of two kinds; viz. separate and affixed. The separate pronouns may be considered as in the nominative case; the affixed pronouns, as in the genitive or accusative.

The Separate Pronouns, ضمائر المنفصلة.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	انا	انا	نَحْنُ	نَحْنُ	نَحْنُ	نَحْنُ
2 - - -	انتَ	انتِ	انتُما	انتُما	انتُم	انتُنَّ
3 - - -	هُوَ	هِيَ	هُما	هُما	هُم	هُنَّ

The Affixed Pronouns, ضمائر المتصلة.

314. These are found attached to both verbs and nouns: in the first case, they represent the accusative; in the second, the genitive or possessive case.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	نِي ي	نِي ي*	نا	نا	نا	نا
2 - - -	كَ	كِ	كما	كُما	كُم	كُنَّ
3 - - -	هُ	ها	هُما	هُما	هُم	هُنَّ

315. In affixing these pronouns to nouns, the tanwīn is rejected, as is also the final ن of the dual and regular plurals. In verbs also, the

* This is the form attached to verbs; as, ضربني, *he struck me.*

final ا in the third person masculine plural of the preterite, and the ن of the dual, and frequently in the plural of the present tense, are rejected. Examples in the noun, كتابٌ, *a book;* كتابِي, *my book;* ناصِرُونَ, nominative, ناصِرِينَ, genitive and accusative, *assistants;* ناصِرُوكَ, ناصِرِيكَ, *thy assistants;* ناصِرانِ, nominative, genitive and accusative, ناصِرَيْنِ, *two assistants;* ناصِراكَ, ناصِرَيْكَ, *thy two assistants.* In the verb, نصروا, *they assisted,* نصروني, *they assisted me;* ينْصُرانِ, *they two* (masc.) *assist;* ينْصُراكَ, *they two assist thee,* &c.

If a noun end in ḥamzah (ء), the ḥamzah will beco... the construction shall require żammah or kesrah; as, نساءٌ, *w*... نساؤه, or gen. and accus. نسائه, *his women.*

In the second person plural masculine, a و will precede the affixed pronoun; as, نصرتم, *ye assisted* (masc.) نصرتموه, *ye assisted him.*

ي quiescent after fatḥah, becomes ا, as رمي, *he threw,* رماه, *he threw him;* except in the particles, where it takes sukūn; as, علي, *upon;* عليه, *upon him.*

ي following either of the letters ا, و, or ي, will take the vowel fatḥah; and in the two latter cases will coalesce, by teshdīd, with the foregoing letter, (و in this case becoming ي); as, خطايا, *sins;* خطاياي, *my sins;* غلامان, *two slaves;* غلاماي, *my two slaves,* gen. and accus. غلامين, غلاميّ; مسلمون, *Moslems;* مسلميّ, *my Moslems.*

For greater emphasis the syllables ايّا, are frequently prefixed to these pronouns, which are then detached from the governing verbs, and universally represent the objective case; as, اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ, *THEE we serve, and of THEE we implore assistance.* These pronouns are called ضمائر المنصوبة و المنفصلة.

316. The REFLECTIVE PRONOUNS are formed by the addition of either of the words نَفْس, ذَات, or عَيْن; as, رَمَي نَفْسَهُ, *he threw himself,* &c.

317. The pronoun attached to a verb in the process of conjugation is always supposed to be included in it; as, كَتَبَ, HE *wrote,* &c. and, whenever a word is added, which according to European construction, seems to be the nominative, it should be considered as being in apposition with this pronoun, and added for the purpose of making the sentence more definite; as, قَالَ اللّٰهُ, *he said,* (viz.) GOD. The pronoun, in this case, is said to be مُسْتَتِر, or مُسْتَكِنّ, *concealed.*

318. DEMONSTRATIVE PRONOUNS, اَسْمَاءُ الاِشَارَةِ.

These are as follows:

	Singular.	Dual. Nom.	Dual. Gen. and Accus.	Plural.
Masc.	ذا, *this.*	ذانِ	ذَيْنِ	اولاءِ, اولا, or أُولَايِ.
Fem.	تا, تِي, تِه, ذِهْ, تِهِي, ذِهِي	تانِ	تَيْنِ	اولاءِ, اولا, or أُولَايِ.

The letter ه, or syllable ها, is most frequently prefixed; as,

	Singular.	Dual. Nom.	Dual. Gen. and Accus.	Plural.
Masc.	هذا, or هاذا,	هذانِ or	هذينِ	هؤلاءِ, هؤلا, or هولاي.
Fem.	هذهِ, هاتهِ, هتهِ, or هتي,	هتانِ	هتينِ	هؤلاءِ, هؤلا, or هولاي.

The pronoun ك is sometimes affixed; and also with ل preceding it; as,

Masc. ذاكَ, or ذلكَ, *this.* ذانكَ, ذينكَ, أولاكَ أولائكَ, أولالكَ.
or ذانّكَ, &c.

Fem. ذاك, ذاكي, or تلكَ, تانكَ, تينكَ, اولئك.
تاكَ تالكَ or تانك, &c.

This affix ك may be varied through both genders and numbers; as, ذاكما, ذالكما, &c.

319. The Relative Pronouns, الموصولات, are الَّذي, ذو, مَن, أيّ, *who;* ما, *what;* the two former of which are thus declined:

	Singular.	Dual. Nom.	Dual. Gen. and Accus.	Plural.
Masc.	الَّذي	اللَّذانِ	اللَّذينِ	الَّذينَ
Fem.	الَّتي	اللَّتانِ	اللَّتينِ	اللّاتي, اللّواتي, اللّائي, اللّاءِ, or اللّائي.

ذو masculine and feminine is indeclinable, and has neither the dual nor plural numbers. The feminine singular is however sometimes found ذاتُ, and the plural ذَوَاتُ; and ذو, gen. ذي, acc. ذا.

أَيٌّ makes the feminine أَيَّةٌ, and is regularly declined in the singular; but has neither dual nor plural. It is often found with مَا, as أَيُّمَا, *whatever.*

مَنْ is the same in both genders, and is indeclinable.

ARABICK ADVERBS, اسْمَاءُ ٱلْحَالِ.

320. These are nothing more than nouns put in the accusative case; as, دَاخِلاً *within,* خَارِجاً *without;* كَثِيراً *much,* قَلِيلاً *little;* which will necessaril be numerous.

Adverbs of Place, ظُرُوفُ ٱلْمَكَانِ.

هُنَا or هَاهُنَا *here.* هَنَّا, هَاهَنَّا, هَنَّاكَ, هَاهُنَاكَ, or هُنَالِكَ *there.* حَيْثُ *where;* أَيْنَ *where?* لَدُنْ, لَدَي *near.* قَبْلَ *before.* امَامَ and قُدَّامَ *before.* خَلْفَ, وَرَاءَ *behind, beyond.* فَوْقَ, عَلَي *above,* تَحْتَ, اسْفَلَ *beneath.* يَمِينَ *towards the right hand.* يَسَارَ, شِمَالَ *towards the left.* ثَمَّ *there.*

Of Time, ظُرُوفُ ٱلزَّمَانِ.

321. الآنَ *now,* اذا, اذ, حِينَ *when.* أَيَّانَ, مَتَي, *when?* امْسِ *yesterday.* لَمَّا *when, after, never.* عَوْضُ *sometime.* مُنْذُ or مُذْ *since.* قد *already.* أَوَّلاً *first.* ثُمَّ *then,* رُبَّمَا *often.* قط *ever.* كُلَّمَا *as often as.* حِينَئِذٍ *then.* يَوْمَئِذٍ *on that day.* وَقْتَئِذٍ *at that moment.*

PREPOSITIONS, حُرُوفُ ٱلْجَرِّ.

322. Prepositions universally require a genitive case to follow them, and are called حُرُوفُ ٱلْجَرِّ : they are either attached to the nouns which they govern, or are written separately. Of those attached are the following: ب *in, for, to, &c.* ت *by, of swearing.* كَ *like.* لِ, لَ *to, for.* عَ (for عَنْ) *from.* مِ (for مِنْ) *out of.*

The separate prepositions are, إِلَي *to.* حَتّي *even to* [illegible] خد, and عدا *excepting.* عَن *from.* عَلَي *upon.* فِي *in.* لَدُن *near.* مذ, [illegible] *from.* عِنْدَ *at.* مَعَ *with.* تَحْتَ, دُونَ *under.* فَوْقَ *above.* غَيْرَ *besi.* قُدّامَ, امامَ *before.* خَلْفَ, وراء *behind, &c.* بَعْدَ *after.* حَوْلَ *about.* بين *between.* شَطْرَ *towards.* عَبْرَ *beyond.*

CONJUNCTIONS, حُرُوفُ ٱلْعَطْفِ.

323. كَأَنَّ *as if.* لِأَنْ and لِئَنْ *so that.* فَإِنَّ *in effect.* كَي and لِكَي *so that.* لِئَلّا and كَيْلا *lest.* وَإِن *although.* إِلّا, إِلّا, لَوْ, لَوْما, لَوْلا and وَلَو *unless, except, although.* فَ *therefore, and.* إِن *if.* أم *or, whether.* أمّا *as it respects.* إِمّا *whether.* أَو *or.* أَنَّ, أَن *that, certainly.* إِنَّ, إِن *that, because.* لَ *certainly.* لَمّن *unless.* وَ *and.* إِنَّمَا *only, because.* بل *but, rather.* لكِنَّ, لكِن *but.* كذا and هكذا *thus.* أيّ *that is to say.* بَلَي, نَعم, إِي *yes.* لاسيما, سِيما or سِيّما, لاسِيّما *principally.* لا جَرْمَ *without doubt.* لعلّ *perhaps.* غَيْرَ

besides. قطّ, فقط *only.* كلّا *certainly not.* كما *like as, just as,* لا, ما, لم, لن *no, not, by no means.* مهما *as often as.* كَيْفَ *how?* كم *how many?* هل *whether.* لِما or لِمَ *for that, because.* لمّا *when, since, not yet.*

INTERJECTIONS, أَصْوَاتْ.

324. أَخ, أَه *ah!* أُفّ *fie!* يا, وا *O!* أيُّهَا or يا أيُّهَا, preceding masculines: أيَّتُهَا or يا أيَّتُهَا preceding feminines, *O, observe, &c.* أَ or أَيْ *O,* if the person addressed be near. ها, هاذا, هوذا, هاهوذا *see, behold.*

325. It would be almost endless to give examples of this kind, but it is nc   ecessary to do so. Every one will see, that some of these are simple, others compound, expressions: and, that they are either nouns or fragments of nouns, it is perhaps equally clear, if we except the interjections. In this point of view then, they will come more properly to be considered in the Syntax.

ON THE ARABICK SYNTAX.

326. **I**F we consider verbs as nothing more than nouns of one kind or other, conjugated with the pronouns, (which appears to me to be the fact) it will be impossible to conceive any thing more simple and easy than the Arabick Syntax is: for then we shall find verbs, nouns, and particles, all regulated by the same laws, and these law· xtremely few. In the first place, words, used for the purpos· · one another, can be combined in three ways only: namely, . tion; 2ndly, by the relation of the genitive case; and, 3dly, . standing unconnected with the first, by any formal mark of distinction, but put in the accusative case, which may be termed *absolute relation*: e. g.

1st. حسن وجه *a handsome man* (in) *face.*

2nd. حسن وجه *a man handsome of face.*

3rd. حسن وجها *a handsome man* (I speak as to his) *face.*

327. In all these cases, the first word may be considered as an attributive used as a substantive, and the second as qualifying it. In the last case, وجها may stand either as a discriminative noun (Art. 343), supposing the preceding word to take the form of a verb; as, حسن وجها, *he was handsome* (as to) *face*: or, if the verb be transitive, as its

accusative case: e. g. ضَرَبَ وَجْهًا, *he struck* (I speak as to) *a face.* Again, if this word be an attributive, it may then stand as an adverb (or حال); as, قَامَ خَارِجًا, *he stood* (I speak as to) *without*: i. e. whether we consider the first as a verb or a noun, the second having in each case a similar relation to it, will become its qualifying term.

328. As all particles are either nouns, or fragments of nouns, they may always be construed with any following noun, in the relation of the genitive case: e. g. بِوَجْهٍ, *in a face, &c.* If then we substitute بوجه for the second term of the above examples, we shall have حسن بِوَجْهٍ, *a man handsome in face,* which will be perfectly equivalent in meaning to either of them, and may be substituted for it.

329. In these examples both words are indefinite. But, if it be required to make either of them definite, the article الْ may be added, or, they may be made definite in some other way, as the sense or the grammatical construction of the passage may require: e. g. we may say, حَسَنُ الْوَجْهِ, الْحَسَنُ وَجْهٍ, or الْحَسَنُ الْوَجْهِ, by the first mode; or, حَسَنُ الْوَجْهِ, or الْحَسَنُ الْوَجْهِ, by the second; or, حَسَنٌ الْوَجْهَ, or الْحَسَنُ وَجْهًا, or الْحَسَنُ الْوَجْهَ, by the third; or, by using the particle بِ, حَسَنٌ بِالْوَجْهِ, الْحَسَنُ بِوَجْهٍ, or الْحَسَنُ بِالْوَجْهِ, *the handsome in face, &c.* Some of these constructions are preferred to others, but examples of them all may be found.

330. It must be remembered, however, (1st.) that of two substantive nouns in the relation of the genitive case, the last only can be made definite, either by affixing the article ال, or otherwise: but if (2ndly.) an *attributive* be the first of such nouns, both may be made definite: as, will be the case, (3dly.) when nouns are in the state of apposition, i. e. both will be made either definite or indefinite: e. g.

1st. عَبْدُ المَلِكِ *the servant of the king*, not

2nd. الضَّارِبُ العَبْدِ *the striker of the servant.*

3rd. الضَّارِبُ العَبْدُ *the striking servant*—

but in this case, as the qualifying word must generally come order, we shall have العَبْدُ الضَّارِبُ; and in the dual and plural, الضَّارِبَانِ and العِبَادُ الضَّارِبُونَ.

331. And generally, when the word to be qualified signifies a *rational being*, the qualifying word will agree with in number, case, and gender, (if possible); but, if it signifies an irrational one, or be a broken plural or collective noun, then the qualifying word may be in the feminine singular, or even in the masculine singular: e. g. for العِبَادُ الضَّارِبُونَ, we may write العِبَادُ الضَّارِبَةُ or العِبَادُ الضَّارِبُ. The reason of this seems to be, that what are termed broken plurals, are really *collective abstract nouns*, and therefore do not signify rational agents, but, it may be, the aggregate of such. Hence their qualifying words

may agree with them, either as to grammatical form, or as to signification. This kind of agreement is termed by the native grammarians, لَفْظِيّ, *belonging to the word*, i. e. to its grammatical form; and, مَعْنَوِيّ, *belonging to signification*, i. e. as to its logical acceptation: e. g. The word *Parliament* will be a *singular* noun as to its grammatical form (لَفْظِيّ); but, a *plural* according to its logical acceptation (i. e. مَعْنَوِيّ.)

332. And, generally, the concordance (1st.) of the predicate with the subject: (2nd.) of the verb with its nominative: and (3rd.) of attributives with th[e sub]stantives they are intended to qualify, will be regulated by thes[e] principles. Examples.

1st. اللّٰهُ اَعْلَمُ *God* (is) *most wise.* (Formal accordance.)

2nd. النَّاسُ لَا يَشْكُرُونَ *men* (are) *not thankful.* (Logical do.)

فَرِيقٌ يَخْشَوْنَ النَّاسَ *a part* (they) *fear men.* (Logical do.)

مَلَائِكَةٌ يَتَعَاقَبُونَ *angels succeed each other.* (Logical do.)

333. When the predicate immediately precedes the subject, and relates to a natural masculine or feminine singular noun (i. e. not so by mere grammatical form), it will mostly agree in number and gender with the subject; as,

اَنْسَاهُ الشَّيْطَانُ *the devil caused him to forget.*

قَالَتِ امْرَأَةٌ *a woman said.*

334. But, if any word intervene, the predicate may be masculine; as,

يكون للنّاس عليكم حجة } *there will be* (masc.) *to men against you a decision,* (fem.)

غره منكن واحدة *one of you* (fem.) *hath seduced* (masc.) *him.*

335. If (1st) the subject be a broken plural, or signify collectively a whole class or nation, the predicate will be in the feminine singular; but if (2nd) it be a dual or regular plural masculine, or signify an intelligent agent, the predicate may be in the masculine or f[illegible] singular. Examples:

[illegible]ت قلوبهم *their hearts were hard.*

كذبت رسل *prophets were belied.*

قالت اليهود *the Jews have said.*

2nd. قال نسوة *women have said.*

قال رجلان *two men have said.*

قال الزيدون *the Zaid's have said.*

آمن السفهاء *the fools believed.*

336. The predicate is seldom made dual or plural, except the subject precede, and be a rational agent. (See Art. 333.)

337. The subject and predicate being only a compendious method of expression, may be thus resolved: e. g. الله اعلم, *God* (is) *most wise,* for الله الاه اعلم, *as to God,* (I speak of God) *a God most wise* (is he).

From this analysis it will readily be perceived, that a noun which must agree with the subject, and with which the predicate must be in apposition, is omitted by the ellipsis. Hence the relation between the subject and predicate will be seen. And, as collective nouns or broken plurals, may supply this by جماعة, جميع, or the like, a reason will be seen why the predicates, in these cases, may be of the feminine or masculine gender, and in the singular number. As the concordance of substantives with their attributives are regulated entirely by these principles, it will be unnecessary to give further examples.

On the Objective Cases of Verbs.

338. The influence of verbs upon their objects will be either immediate or mediate. Immediate (1st.) when the sense requiring no qualifying particle to intervene, the accusative case will be used: mediate (2nd.) when this is not the case. Examples.

1st. { قتل زيدًا *he slew Zaid.*
اعطي زيدًا دينارا *he gave Zaid a dinar.* }

2nd. { خرج إلي خراسان علي يحي *he went out* INTO *Khorāsān* AGAINST *Yahya.*
دخلنا إلي الهيكل *we entered* INTO *the temple.* }

On the Use of the Tenses of the Arabick Verb.

339. The Arabick verb has but two tenses, the *past* and the *present*. In applying these, we may reckon (1st.) either from the period in which we write or say any thing, or (2nd.) from any other period already introduced into the discourse:* e. g.

1st. { مات الرشيد بطوس *Rashīd* DIED *in Toos.*
لو يمس البخيل *should the miser* TO''

كان خرج الي خراسان { HE WAS (so circ
went out into Kh

2nd. اتي اليه جردون يمشي علي ظهره { (there) *came to him a*
WALKS *upon his back.*

اينما تكونوا يدرككم الموت { *wherever* YOU BE (or shall be)
death TAKES (or will take) *you.*

In the first example, the author dated the tense of مات from the time in which he wrote. In the second the verb يمس, seems to be present to any time. In the third we have two preterites, and the second being preterite to the first, will form what we generally term a pluperfect. In the fourth, يمشي, is evidently present with the preterite

* See the notes to my Hebrew Grammar, pp. 344-5, &c.

اني, which precedes it. And in the last, the particle اينما, seems evidently to throw the present tenses following into futurity.

340. The preterite is often used (1st.) in prophetical, or (2nd.) in hypothetical sentences: in the first case, for the purpose of implying *certainty*; and, in the second, by introducing the mention of one past event, to indicate the certain occurrence of another: examples.

1st. لا لقيتم ما بقيتم شرا — *nor SHALL YOU MEET, as long as you SHALL REMAIN, an injury.*

دام ملكه — *his kingdom shall remain*, or (precatively) *MAY IT REMAIN.*

2nd. لو هدانا الله لهديناكم — *HAD GOD DIRECTED US, we HAD DIRECTED you*, i. e. putting the case upon this issue, the consequence mentioned would as surely have followed.

341. The present tense will also be occasionally used in these senses, but then contingency will be implied. The preterite tense too of intransitive verbs will often be understood in the present, as in other languages.

On words used to modify or determine the action &c. of verbs, termed the حال, circumstance, and تمييز, noun of discrimination.

342. These modifying words are applied on one and the same principle, the only difference being, that the حال must be an *attributive*,

the تمييز, *a substantive, noun ;* but, as both these amount to the same thing in their grammatical application (Art. 327), they are necessarily regulated by the same principles.

343. The rule generally given is, that when a proposition is once complete, if any qualifying words are to be added, they must either stand in the accusative case, and so be (1) the حال (2) the تمييز or they must have some particle in order to show th nection, and of what sort it is, with such proposition : e. g. 1st.

مات جائعا *he died* HUNGERING. جاء زيد راكبا *Zai* G.

2nd of the تمييز
- طاب زيد نفسا *Zaid is* as to his) PERSON.
- مات جوعا *he died a* HUNGERING.

3rd. with a particle. ما زيد كاذبا or بكاذب *Zaid is not a liar.*

344. Nouns following others which signify *weight, measure, number,* &c. (provided the number exceed ten, but not ninety-nine), will require that the person or thing so designated be put in the accusative case, and in the singular number : e. g.

رطل زيتا *a pound* (of) *olive-oil.*

مدان سعيرا *two measures* (of) *barley.*

عشرون رجلا *twenty men.*

These cases may all be resolved into that exemplified in حسن وجها,

(Art. 327), which indeed will account for all adverbial expressions found in this language.

345. If, however, the numeral express a number from *three* to *ten* inclusive, the construction may take either of the two forms following. 1st. The numeral may be construed as a noun substantive governing that implying the thing &c. numbered, in the relation of genitive case plural, which, if possible, should be a broken plural of paucity, (Artt. 301-5), e. g.

اربعة رسلٍ *four prophets.*

ثلاثة أيام *three days.*

2ndly. The numeral may be treated as an attributive agreeing in case and gender with the person or thing numbered; as,

بنون ثلاثة وبنات خمس *three sons and five daughters.*

346. With respect to the numbers under three. When the thing &c. numbered is expressed, the singular or dual number, respectively, will suffice for determining the number; but, when it is not expressed, أحد will be used for the masculine, and احدي for the feminine: and, if it be necessary to specify the class &c. of such beings, its name will be added in the relation of the genitive case; as, احد الناسِ *one of the men*, احدي النّساء *one of the women.*

In like manner اثنانِ masc. or اثنتانِ fem. is sometimes added to express

the dual number: in that case it will follow the name of the thing numbered, and will agree with it in gender, case, &c. as, رجلان اثنان *two men,* امرأتان اثنتان *two women.*

347. The abstract verbs كان *he was,* صار *he became,* اصبح *he was,* or *became, in the morning,* اضحي *he was at noon,* امسي *he was,* or *became, in the evening,* بات *he remained during the night,* ظل *he remained during the day,* ليس *he was not,* ما زال, ما انفك, [illegible] *he ceased not,* when used as such, will require their qualify[illegible] what is predicated of their subject, to stand in the relation o[illegible];
as,

ان كنتم صادقين

If you are SPEAKERS OF THE TRUTH.

امسي الظل طويلا

IN THE EVENING the shadow BECAME long.

ما زال اميرا زيد

• *Zaid DID NOT CEASE* (to be) *AN EMIR.*

These verbs may, however, be construed with the predicate in the nominative case, as other verbs are; but this takes place only when they are not used as abstracts; as, كان الامر *the affair existed.*

348. It was remarked (Art. 262), that certain particles preceding the

persons of the present tense, would have the effect of altering, or entirely rejecting, the final vowel. Those which change the vowel (ُ) to (َ) are أَنْ or أَنَّ *that*, لَنْ *by no means*, كَيْ or لِكَيْ *so that*, إِذَنْ *well*, حَتَّى *until*, لِ *in order that*, أَوْ *until*, وَ *and*, preceded by a *command*, *prohibition*, *negation*, *interrogation*, *wish*, or *representation*, فَ *so that*, &c. as in the case of وَ :—Examples.

أُرِيدُ أَنْ تَخْرُجَ *I desire* THAT YOU WILL GO OUT.

لَنْ يَفْعَلَ *he will by no means do* (it).

لَأَصِيحَ ابدا او تسمعني *I will surely cry out for ever*, UNTIL YOU HEAR ME.

اُقْتُلْ زَيْدًا وَتَأْخُذَ مَالَهُ *kill Zaid*, AND TAKE *his property*.

اِيتِنِي فَأُكْرِمَكَ *come to me*, SO THAT I MAY HONOUR *thee*.

The particles which cause the final vowel to be rejected are, لَمْ *not*, لَمَّا *not yet*; لِ used to express a command, لَا a prohibition, and إِنْ *if*; as,

لَمْ يَخْرُجْ *he went not out.*

لَمَّا يَخْرُجْ *he is not yet gone out.*

لِيَخْرُجْ *let him go out.*

لَا يَخْرُجْ *let him not go out.*

إِنْ تُكْرِمْنِي أُكْرِمْكَ *if you honour me, I will honour you.*

The same will be the case when some of these particles are not expressed, but understood: and hence M. de Sacy has made these terminations distinctive of a subjunctive and conditional mode.* I very much doubt, however, whether this has simplified the matter.

On the Construction of Passive Verbs.

349. The passive voice of a verb is termed مَجْهُول *unknown*, because the agent is never mentioned, or remains unknown: e. g.

حُبَّ زَيْدٌ *Zaid was loved.*

قُتِلَ رَجُلٌ *a man was killed.*

If it be necessary that the agent be known, the active voice may be used; as, instead of saying, *Zaid was struck by his servant*, we shall have ضَرَبَ ٱلْغُلَامُ زَيْدًا *the servant struck Zaid*; or, placing the word ٱلْغُلَامُ, as a nominative absolute, (Art. 227), ٱلْغُلَامُ ضَرَبَ زَيْدًا (as to) *the servant*, he *struck Zaid.*

Of Particles which affect the Cases of Nouns.

350. It has already been remarked (Art. 328) that particles used as prepositions will require a genitive case to follow them: in other words, as these are either nouns, or fragments of nouns, they will always

* See his Gram. Arabe. Vol. I. p. 113.

require the noun following to be in the relation of the genitive case. It will be superfluous to give examples.

351. Some other particles will require the following noun to be in the accusative case; and, when going before propositions, will require the subject to be in the accusative, and the predicate in the nominative case. These particles are أَنَّ or إِنَّ *certainly, that,* لٰكِنَّ *but,* كَأَنَّ *as if,* لَيْتَ *would!* لعلّ *perhaps.*—Examples.

إنّ الانسان كاذبٌ CERTAINLY *man is a liar.*

بلغني انّ زيداً منهزمٌ *it has come to me,* THAT *Zaid* (is) *running away.*

جاءني عمرو لكنّ زيداً بعيدٌ *Amrw is come to me,* BUT *Zaid* (is) *far away.*

كأنّ الانسان فرس AS IF *man* (were) *a horse;*

And so on, by substituting the rest of these particles in the place of either of them.

352. The negative particle لا *not,* will require the noun immediately following it to be in the accusative case, provided it be indefinite; and, in that case the tanwīn will be rejected; as, لا رجلَ فِي الدّارِ (there is) *not a man in the house.*

353. The particle الّا *if not, except,* will in every case, excepting that in which it comes between the subject and predicate, or occurs in a negative proposition, require the noun following to be in the accusative, (unless some preposition be expressed or implied :) e. g.

ما جاءني احدٌ الّا زيداً *no one came to me except Zaid.*

Of the Vocative Particles.

354. The particles يا , ايها , ايتها , يا ايها or يا ايتها *O, Holla*, &c. (Art. 324), will require the following noun to be in the nominative case, provided it have the definite article, and the person addressed be supposed to be near; as, يا الرجل *O man!*

355. But if the noun have not the definite article, or the person &c. so addressed, be supposed to be at a distance, [illegible] be put in the accusative case; as, يا رجلا *O man!*

The same will be the case if the noun be in [illegible] genitive case with another; as, يا عبد الله *O servant of Go[d]*.

356. An intensitive vocative is made by adding اه to the accusative so placed; as, يا غلاماه *O slave!* يا زيداه *O Zaid!* For يا ابي *O my Father*, we occasionally have يا ابت , يا ابت , يا ابة , يا ابتاه , or يا اباه.

On the Use of the Definite Article, ال.

357. *Particularity* seems to be the general force of this particle; and if so, perhaps it is nothing more than the Hebrew word אל *strong*, &c. whence אל *this*, &c. It is said by the native grammarians to have two properties, one whereby it makes the noun to which it is prefixed definite; as, الرجل *the man*, (already introduced to notice) or, strongly to mark its character or properties; as, الاسد *the lion*, a VERY

tion: just as we use the indefinite article in English, *he was A man;* i. e. *truly a man;* or, in other cases, to particularize the noun so marked, as in the phrase, THE FOX and THE GRAPES, where, the animal and fruit so designated, are not made definite in the usual acceptation of that term, but contradistinguished from all others. In this last case, it is often prefixed to abstract nouns; as, اَلْعَقْلُ *the intellect,** &c. For its application in *construction,* see Art. 330.

* See my Hebrew Grammar, p. 307.

THE END OF APPENDIX I.

APPENDIX II.

THE PERSIAN PROSODY.

On the Quantity of the Syllable

358. Every syllable in Persian prosody endin[illegible] [illegible]nt letter will be long; as, بَا bā, بُو bū, بو bō, بِي bī, بي b[illegible] [illegible] bai. بَد, بِد, بُد, &c. The same is the case in the Arabick, a[illegible] ending in the tanwīn; as, لَفظًا lafzān. In the last six ins[illegible]s, the syllables are long by position.

359. This is also the case when more than one quiescent letter follows any vowel; as, دَست, چِست, or with واو معدوله (Art. 37), as, خواب khāb, خويش khīsh, &c.

360. The silent ه (هاى مختفى), however not occurring at the end of a line, will be excepted, or not, at the pleasure of the writer; as, خنده measure khāndá or khāndāh; as will also the words دو , تو , چو , همو, read tŏ or tō, dŏ or dō, &c. but, generally short: in this case, these letters are omitted in scansion (تقطيع), as, خند, دُ, تُ, &c.

361. Alif with medda آ is resolved into two alifs in scansion; as, آمد

for آمد āmād, which, however, gives the same measure in both cases. In like manner, letters doubled by teshdīd are written out at length in scansion: as, خرّم, خررم.

362. Any syllable long by position, (Art. 358) may, upon taking a subsequent vowel, become short; so دل with the iẕāfut will become دلِ dĭlĭ, as in دلِ من; میِ باقی mă-ay bā-kī, of می; but, this vowel (however originating) may be made long by what is termed اشباع کسره; as, دلی من dĭlāy man; as may also any other short vowel.

363. uiescent letters cannot, generally, follow the same vowel. Whe. ver, therefore, this would take place, recourse is had to one or other of the following expedients.

1st. If the first of such letters be ا or و, it may be dropt; as, شه for شاه, بُد for بود. This is termed اختصار *abbreviation.*

2ndly. The last of two quiescents, the first being either ا, و, or ی, may take the short vowel kesrah, if not at the end of a line; as, آفتابِ or آفتاب for آفتاب; so, دورِ for دور; دارِ for دار; دیرِ for دیر. The same may take place, when the second is any other consonant; as, دستِ for دست, &c.

3rdly. The last of such quiescents, not following ا, و, or ی, and not occurring at the end of a line, may be rejected in the scansion; as, دس for دست, &c. This will also hold good, when there are three

quiescents, the first of which is ا, و, or ي, as in جمست, دوست, خوشت, نیست, &c. in which cases, read جمس, دوس, خوش, &c.

364. The letter ن however, (see Art. 28), will always be cut off after ا, و, or ي, quiescent, unless a vowel can be made to follow, for in that case it may take the vowel kesrah, as before: e. g. دا for دان, عي for عين, &c. or دانِ عين.

365. A medial ي may be cut off at pleasure: as, برون, for بیرون. This, however, takes place only in a few

366. The letter و with همزه (ٔ) is long; as, داؤد read :

as is also żum (ُ) or kesrah (ِ) with the Arabick pronouns: به bīhī. The former of these is termed اشباع ضمه the filling up of żum.

367. The الف وصل, (Art. 5.) may be neglected (1st), or not (2nd), in the scansion of a verse, at the pleasure of the writer; as, (1st) کزین for که ازین, or (2nd) نا‌کهرا از, measure, nākahrā āz.

368. Contractions in the vowel , &c. will frequently take place; as, هستیش for هستیش, کو kō, for که او kih ō.

369. The vowel attending the conjunction (و) may be long or short at pleasure: e. g. دل ودلدار dílō dīldār; or, dílō dildar.

370. A quiescent ي followed by ا will be disregarded; as, کی آزاری, read کَ آزاري ká āzārī. (Art. 368).

371. The letter ه is frequently omitted in the middle of words; as, چار for چہار, چل for چہل.

ON THE ارکان STANDARDS, OR FEET EMPLOYED IN PERSIAN PROSODY.

372. The original number of these standards is eight: namely, 1. فعولن fă-ū-lūn. 2. فاعلن fā-ĭ-lūn. 3. مفاعیلن mŭ-fā-ī-lūn. 4. مستفعلن mŭs-tăf-ĭ-lūn. 5. مفاعلتن mŭ-fā-ĭ-lă-tūn. 6. متفاعلن mŭ-tă-fā-ĭ-lūn. 7. فاعلاتن fā-ĭ-lā-tūn. 8. مفعولات măf-ū-lā-tŭ. It must be remembered, that the length of the vowels is the only thing to be regarded in these meas , that the prosodial marks ‒ long, and ⏑ short, are applied here like the corresponding measures in European Prosodies, in this point of view only.

373. But, as these measures would be too few for all the purposes of poetry, others have been formed from them, by either adding to, diminishing, or otherwise varying, their forms. These variations are generally designated by the term زحاف *sliding, dragging, &c.* (as a camel), or علّت *infirmity:* the particulars respecting which may be seen in Clarke's Arabick Prosody, Oxon. 1661, pp. 15-35. A table exhibiting their changes may also be seen in Mr. Gladwin's work on the Rhetoric and Prosody of the Persians, p. 90.

374. These artificial ارکان or feet, may be represented by one or other of the following measures: viz. 1. فع, 2. فعل, 3. فعول, 4. فعول, 5. فعلن,

6. فعلن, 7. فعلات, 8. فاعلات, 9. فاعلات, 10. فعلن, 11. فعلاتن, 12. مفعول, 13. مفعولن, 14. مفاعلن, 15. مفاعيل, 16. مفتعلن, 17. مفتعلاتن, 18. مفاعلاتن, 19. متفاعلن, 20. متفاعلاتن, 21. مستفعلان, 22. مستفعلن. We have not here given all the forms in which these measures are in every case exhibited; their values will suffice for our purpose.

On the measures (بحور *seas*) of the different kinds of verse.

375. As Mr. Gladwin's dissertation on the R! Prosody of the Persians* is accessible to all, and the Gramm the King of Oude's Persian Dictionary to many, it will t. here to exhibit all the different kinds of verse, and to disc different measures.. We shall confine ourselves, therefore, to the scansion of a few of the examples contained in this work, and of a few others extracted from some of the more popular poems of the Persians.

376. The first specimen then, is found in Art. 52. It is composed in the species of verse termed بحر هزج, and contains four feet of the measure مفاعيلن in each line; as,

اگر آن ترکِ شیرازي بدست آرد دلِ مارا
بخالِ هندویش بخشم سمرقند وبخارارا

* London, 1801.

Scansion تقطيع

3. 2. 1.

اگر آاتر کِ سِبرازِي بدسْ آارد دِلي مارا

مُفَاعيلُنْ مفاعيلن مفاعيلن مفاعيلن

6. 5. 4.

بخالي هِذ دوِيش بخشم سمرقندو بخارارا

For numbers 1 and 2, See Art. 361; for 3 and 4, Art. 362; for 5, 368; for 6, 369. Of the same measure are the couplets at Artt. 82, 93.

377. ⌐ xt example we shall take, occurs in Art. 64, which may thus be scanned.

2. 1.

ساقي بِيا رِيبادهٔ کِه آامدْمِا نِ گُل

3.

تا بِشْكنيم مي توبه دِي گرْدمِيا نِ گل

4.

حافِظ وِصَا لِي گُل طَلَا بِي هَمچو بُلْ بلان

6. 5.

جاكُنْ فِدا يِ خَاك را هي باغبا نِ گل

Measure. مُسْتَفْعِلُن مُسْتَفْعِلُن مُسْتَفْعِلُن فَعُولْ

Numbers 1 and 3, Art. 363-2, 362; n. 2, Art. 361; n. 4, Art. 362; n. 5, Art. 364; n. 6, Art. 362.

378. We shall now proceed to the Fable, immediately following this Appendix. The first poetical specimen we have is the following:

[illegible] چو گلزاری جوی

[illegible] سرآتی ز [illegible]

[illegible] دلیبش عشق رت آتش

[illegible] ر [illegible] حت [illegible]

Measure. مفاعیلن مفاعیلن فعولن

Number 1, Art. 360; n. 2, Artt. 367, 361 [illegible] for [illegible] for [illegible]; n. 3, Art. 367; n. 4, Artt. 367, 361.

379. [illegible] یدکه در

بشنی ی توز دریعمی آورد

Measure. فاعلاتن فعلاتن فعلاتن فعلات

Number 1 and 3, Artt. 363-2 or 362; n. 2, Art. 360; n. 4, Art 364; n. 5, Art. 361.

380. [illegible] یا رب [illegible] ای رقیب

تا بکی بوشی رخش یا رب بر افتی ای نقاب

In Scansion, [illegible]

[illegible] رب [illegible] ای رقیب

تا بکی بو شی رخش یا رب برافتی ای نقیب

Measure. فاعلاتن فاعلاتن فاعلاتن فاعلات

Number 1, Art. 370; n. 2, Art. 361; n. 3, Art. 363-3; n. 4 Art. 367; n. 5, Artt. 363, 367; n. 6. Art. 51, by Imālah.

381. گُنْبدِ گَرْدَنْدَهٔ زِرُویِ قِیاس
هَسْت بَه نیکي و بَدیِ حقّ شناس

In Scansion, در تقطیع.

2.	1.
یِ قِیاس	دَنْدَهٔ زِرُو	گُنْبذِي گَر

	4.	3.
حق شناس	کِي وبَدي	هستبه نيـ

Measure. فاعلات فاعلاتن فاعلاتن

Number 1, Art. 362; n. 2, Artt. 360, 362; n. 3, Art. 363-2; n. 4, Art. 369. The ي receives teshdīd, in order to enounce the (ʼ) for و, which amounts to the same thing as the applying of ḥamzah (ء); n. 5, Art. 363-3.

382. The following are the measures on which the Shāh Nāmah of Firdausī, the Secandar Nāmah of Niẓāmi,* the Tīmūr Nāmah of Hātifī, the Bostān and Pand Nāmah of Sāʿdi, &c. are composed: viz.

* A very excellent edition of this work, with a Commentary, was printed at Calcutta in 1812, which is the best work the student can read; after which he may read the first part of the Shāh Nāmah, printed at the same place in 1811.

Example Shāh Nāmah :

فعولن فعولن فعولن

Scansion, تقطيع.	Example.
بنامي خداون دجان و خرد	بنام خداوند جان وخرد
كزي بر ترانـ ديشه بر نگـ ذرد	كزين برتر انديشه بر نگذرد

In the name of the Lord of the soul and of wisdom,

Above which imagination cannot pass (go).

388. The Mathnavī of Mawlawi Rūm, of Attār [illegible] ls of Attār,* are on the following measure : viz.—Example [illegible] vī of Mawlawi Rūm.

فاعلاتن فاعلاتن فاعلات

Scansion, تقطيع.	Example.
بشنو ازني چون حكايت ميكند	بشنو از ني چون حكايت ميكند
وزجدائي هاشكايت ميكند	وز جدائيها شكايت ميكند

Hear from the reed when it tells a tale ;

And of separations it laments.

* Printed by M. de Sacy, Paris, 1819. A fault in this edition, of which the student should be warned, is, that we often have گ for ك, and *vice-versá*. In other respects the edition is very valuable.

384. Example from the Yūsuf and Zulīkhā of Jāmī.

In Scansion, در تقطيع.   Example.

الهي غنچهٔ امّيد بگشاي   الاهي غن   چي امّي[1]   د بگشا

گلي از روضهٔ جاويد بنماي   گلي ازرو   ضي جاوي   د بنما

Measure. مفاعيلن   مفاعيلن   فعولن

O God! open thou the bud of hope;

Show thou one rose from the eternal garden.

1. In this case the short vowel (ُ) is lengthened (Art. 362), by doubli[illegible] [illegible]asonant following, as امّيد for اميد.

The student will find the Shāh Nāmah, the Secandar Nāmah, the Tīmūr Nāmah of Hātifī, the Bōstān and Pand Nāmah of Saʿdi, the Mathnavī of Mawlawi Rūm, and the works of Attār, just cited, much more easy and regular in their measures, than the Odes &c. of Hāfiz; and, with these he had better commence.

THE END OF APPENDIX II.

APPENDIX III.

PRAXIS.

A PERSIAN FABLE.

باغْبانُ و بُلْبُل

THE GARDENER AND THE NIGHTINGALE.

آوَرْده اَنْد كِه دِهْقاني باغي داشْت خُوشْ و خُرَّمْ و بوسْتاني تازِدْتر از گُلِسْتانِ اِرَم هَوَايِ آن نَسِيمِ بهارْرا اِعْتِدال بَخْشِيدي و شمامهء رِيحانِ رُوح اَفْزايش دِماغِ جانْرا مُعطَّر ساخْتِي

نظْم

گُلِسْتاني چُو گُلْزارِ جَواني

گُلش سِيراب زآبِ زِنْدگاني

نَوَايِ عنْدلِيبش عِشْرت اَنْگيز

نَسِيمِ عِطْر سايش راحت آميز

وَ بر يك گوشهء چمنش گُلْبني بُود تازِهْتر از نِهالِ كامْراني و سر اَفْرازْتر از شاخِ شجرهء شادْماني هر صباح بر وَيْ گُلِ رَنْگِين چُون عِذارِ دِلْفريبانِ نازُك خُوي

وُرُخسارِ سمنبرانِ یاسمین بُوی بِشگُفتی وَ باغبان با آن گُلِ رعنا عِشق بازِی آغاز نمُوده گُفتی

بَیت

گُل بزیرِ اب نمیدانم چه میگوید که باز
بُلبُلانِ بی نوَارا در فغان می آورد

باغبان روزی بر عادتِ معهُود بتماشایٔ گُل آمده بُلبُلی دِید نالان که رُوی در صحِیفهٔ گُل می مالیدُ و شیرازهٔ جِلدِ زرنگارِ اُورا بمِنقارِ تیز از یکدیگر می گُسیخت

بَیت

بُلبُل که بگُل در نگرد مست شَود
سر رِشتهٔ اِختیارش از دست شَود

باغبان پریشانیٔ اَوراقِ گُل مُشاهده نمُوده گریبانِ شکیبائی بدستِ اِضطراب چاك زدُ و دامنِ دِلش بخارِ جِگر دوزِ بیقراری در آویخت روزی دِیگر همان حال وُجُود گرِفتُ و شُعلهٔ فِراقِ گُل

مِصراع

داغِ دِگرش بر سرِ آن داغ نِهاد
روزِ سیُوم بحرکتِ مِنقارِ بُلبُل

ع

گُل بتاراج رفتُ و خار بماند

خارخاری از آن بُلبُل. در سِینهٔ دِهقان پدید آمده دامِ فریبی در راهِ وَی نِهادُ

و بدانهٔ حیل اورا صید کرده در زندانِ تفس محبوس ساخت بلبل بیدلِ طوطي
وار زبان بگشاد و گفت اي عزیز مرا بچه موجب حبس کردهٔ از چه سبب
بعقوبتِ من مائل شدهٔ اگر صورت بجهتِ استماع نغمتِ من کردهٔ خود
آشیانهٔ من در بوستانِ تست دم سحر طربخانهٔ من اطرافِ گلستانِ تو و اگر
معنیِ دیگر بخیال گذرانیدهٔ مرا ازما في الضمیرِ خود خبر ده دهقان گفت

تاکي آزاري مرا یا ربّ نماني اي رقیب
تابکي پوشي رخش یاربّ برافتي اي نقاب

کارِ من چه کردهٔ و مرا بمفارقتِ یارِ نازنین چند بار
عمل بطریقِ مکافات همین تواند بود که تو از یار و دیار محروم
ماند از تفرج و تماشا مهجور شده در گوشهٔ زندان مي زاري و من هم دردِ
هجران کشیده و دردِ فراقتِ جانان چشیده در کلبهٔ احزان مي نالم

بیت

بنال بلبل اگر با منت سر یاریست
که ما دو عاشقِ زاریم وکارِ ما زاریست

بلبل گفت ازین مقام درگذر و بر اندیش که من بدین مقدارِ جریمه که گلي‌را
پریشان کردم محبوس گشته‌ام تو که دلي‌را پریشان مي سازي حالِ تو چون
خواهد بود

نظم

گنبذ گردندهٔ زروي قیاس
هست به نیکي و بدي حق شناس .

هر كه نِكوئِي كُند آنش رسِيد
وَهر كه بدي كرد زِيانش رسِيد

اِين سُخن بر دِلِ دِهقان كارگر آمده بلبلرا آزاد كرد بُلبُل زُبان بآزادِي گُشادُ و بِگُفت چُون با من نيكوئِي كردِي بحُكم * هل جزاءُ الاحسانِ الا الاحسان * مُكافاتِ آن بايد كرد بِدان كِه در زيرِ همين دِرخت كِه اِيستاده آفتابه ايست پُر از زر بردار و در حوائج خُود صرف كن دِهقان آن محلرا بِكاوِيد و سُخنِ بلبل دُرست يافت گفت اَي بُلبُل عجب كِه آفتابه زررا در زيرِ زمين مِي بِينِي و دام در زيرِ خاك نِديدِي بُلبُل گفت تو آنرا ندانِسته كه

اِذا نزلَ القدرُ بطلَ الحذرُ

ع

با قضا كارزار نتوان كرد

چُون قضاي اِلٰهِي شرفِ نزول يابد نه دِيده بصِيرترا روشنِي ماند و نه تدبِير و خِرد نفع رساند

PRAXIS.

ANALYSIS.

باغبان وبلبل *the gardener and the nightingale.* باغبان *comp.* of باغ *a garden*, and بان (Art. 150). و copulative conjunction حرف عطف. بلبل *a nightingale.* جلد (Art. 287, &c.)

آورده اند که دهقانی باغی داشت خوش وخرم

They have related that a husbandman had a delightful and pleasant garden.

آورده اند 3 pers. plural, comp. pret. of آوردن *to bring, relate, &c.* که *that*, conjunction اسم موصول. دهقانی *a villager*, indefinite noun (with یای تنکیر Art. 66) of دهقان. Form فعلال. Root دهقن *he set up the prefect of a village*, باغی indefinite noun of باغ *garden* (Art. 66). داشت. 3 pers. sing. simp. pret. of داشتن *to have.* خوش *delightful, &c.* attributive صفت. خرم *cheerful, &c.* For the construction, see Artt. 230, 227, 236.

وبوستانی تازه تر از گلستان ارم

And a garden more fresh than the rose-garden of Iram.

و conj. *and* بوستانی indefinite noun of بوستان *garden.* تازه تر comparative form of تازه *fresh* (Art. 87). از *from, than.* (89). گلستان comp. of گل *a rose*, and استان *place.* (Art. 171). ارم *Iram*, the name (علم) of

a celebrated garden, said formerly to have existed in Arabia Felix. These two words are in construction.

هَوَايِ آن نسِيمِ بهارْرا اِعْتِدال بَخْشِيدي, *the air of it equalized the gale of the spring.* هَوَا *air, &c.* Arab. form فَعَلٌ. Root هَوِي *it blew* (i. e. the wind). This word being in construction with آن takes ي with the vowel kesrah, (Art. 60). آن demonstrative pronoun *that.* نسِيم *air, gale.* Arab. form فَعِيلٌ. Root نَسَمَ *it blew gently.* بهارْرا *spring.* را is the sign of the objective case, (Art. 63) and properly belongs to the pr ·g word; but when nouns are in construction it is always added to the last of them. (Art. 234). The following verb requires this objective case, (Art. 233): اِعْتِدال بَخْشِيدي *it equalized.* اِعْتِدال *equalization.* Masdar or verbal noun of the 8th conjugation active of عَدَلَ *he did justly.* بَخْشِيدي *he* or *it gave.* 3 pers. sing. potential mood of بَخْشِيدن *to give.* Comp. verb. (Art. 173).

شمامهٔ رِيحانِ رُوح افْزايَشِ دِماغِ جانْرا مُعطّر ساخْتي. *The scent of its spirit-refreshing odoriferous herb perfumed the sensorium of the soul.* شمامه *scent.* Form فَعَالَةٌ. Root شَمَّ *he smelled.* رِيحان *an odoriferous herb, sweet basil.* Form فَعْلَانٌ. Root روح. رُوح افزايَش *its spirit-refreshing.* رُوح *spirit.* Arab. form فُعْلٌ. Root راح , روح *he rested, &c.* افْزاي *augmenting, &c.* contracted participle of افْزُودن *to augment, &c.* (Art. 135). For similar compounds, see Artt. 146-199. ش conjunct. pronoun.

3 pers. sing. (Art. 92). دماغ *the brain, sensorium, &c.* جانرا *the soul.* These two last words are in construction, and the syllable را is added to the latter, to mark the objective case of the following verb. مُعَطّر *perfumed.* Participle passive of the 2nd Arab. conjugation of عطر *it was odorous.* ساختي *it made.* 3 pers. sing. potential mood of ساختن *to make, do, &c.* to which شمامه is the nominative.

نظم *a string of pearls, verse.* Arab. form فعل. Root نظم *he arranged, &c.*

گلستاني چو گلزارِ جواني
گلش سيراب از آبِ زندگاني

A rose garden like the rose bed of youth.

Its rose (is) *moistened with the water of life.*

گلستاني indefinite form of گلستان. چو *like.* گلزار *place abounding in roses.* Comp. of گل and زار (Art. 171), جواني ḥāṣili maṣdar of جوان *young.* (Art. 163). گلش *its rose, &c.* سيراب *moist, fresh;* ز for از *of, from,* prep. آب *water.* زندگاني *life.* Ḥāṣili maṣdar from زندگان *living, &c.* (Art. 163) plural of زنده Art. 84.

نسيمش عشرت انگيز
نسيم عطر سايش راحت آميز

The modulation of its nightingales exciting delight;

Its odour-like gale mixing tranquillity.

For the scansion of these verses, see Art. 378.

نَوَا *sound, &c.* in construction. (Art. 61). عَنْدَلِيب *nightingale.* ش conjunct. pronoun, *his, its, &c.* عِشْرَت *delight, &c.* Arab. form فِعْلَة. Root عشر. انگيز, contracted participle of انگيختن *to excite,* (Art. 134). عِطْر *perfume.* سا particle of similitude, (Art. 155), the ي is added on account of the following pronoun ش. (Art. 209). رَاحت *tranquillity, &c.* Form فَعْلَة. Root راح روح. آميز *mixing,* contr. part. of آميختن *to mix.*

وَبر يك گوشهٔ چمنش گُلبني بود *and in one corner of his garden there was a rose-bush.*

وَ *and.* بر *in, upon,* prep. يَك *one,* گوشهٔ *corner.* چمن *garden.* ش *his.* گُلبني *a rose-bush,* indefinite form of گُلبن. بُود, 3rd pers. simp. pret. sing. of بُودن *to be, remain.*

تازه‌تر از نهالِ كامرانِي وسرافرازتر از شاخِ شجرهٔ شادمانِي *more fresh than the young plant of desire, and more elevating than the branch of the tree of mirth.*

تازه‌تر *more fresh,* as above, از *than,* نِهال *the young plant,* كامرانِي *desire,* comp. of كام *desire,* and ران contr. part. of راندن *to drive,* سرافرازتر. comp. of سر *the head,* and افراز contr. part. of افراختن *to elevate.* تر as

before. شاخ *branch.* شجره *tree.* Arab. form. فعلة. Root شجر *he changed,* &c. شادماني ḥāṣili maṣdar of شادمان *glad, happy,* &c. (Art. 163).

هر صباح بر روي گلبن *every morning upon the face of the rose-bush.* هر *every,* صباح *morning.* Form فعال. Root صبح. بر *upon,* prep. روي *the face.* گلبن *the rose-bush.*

گل رنگين چون عذار دلفريبان نازك خوي ورخسار سمنبران ياسمين بوي بشگفتي *a coloured rose, like the cheek of heart-deceiving damsels of gracious disposition, or* (like) *the cheek of the jessamine-bosomed scented with jessamine, blossomed.* گل رنگين *a rose of colour.* چون *like.* عذار *the cheek.* Arab. form فعال. Root عذر *he excused.* دلفريبان. comp. دل *the heart,* and فريب contr. part. of فريفتن *to deceive:* plural number. نازك خوي, comp. of نازك *gracious,* and خوي *disposition.* رخسار *the face.* سمنبران comp. of سمن *jessamine,* and بر *the bosom.* Pl. num. ياسمين *jessamine,* بوي *scent.* بشگفتي, third pers. sing. potential of شگفتن *to blossom,* with ب prefixed, which is merely pleonastic.—(Art. 110).

باغبان با آن گل رعنا عشق بازي آغاز نموده گفتي *the gardener beginning the game of love with that beautiful rose, said.* با prep. *with.* رعنا *beautiful.* Form فعلاء. Root رعن *he adorned himself.* عشق *love.* Form فعل. Root عشق *he loved.* بازي *game.* Ḥāṣili maṣdar of باز contr. part.

of باختن *to play.* آغاز *the beginning.* نمودہ *making, &c.* pret. part. of نمودن (Art. 173). گفتي 3rd pers. sing. Potential mood of گفتن *to say.*

گل بزيرِ لب نميدانم چه ميگويد (As to) *the rose, I know not what he is saying under the lip,* (imperceptibly). (Art. 227). بزير comp. of به *in, to, &c.* زير *under.* لب *the lip.* نميدانم of نه *not.* مي continuative particle, and دانم *I know.* 1st pers. sing. pres. of دانستن *to know.* چه *what.* ميگويد. 3rd pers. sing. pres. of گفتن *to say.*

كه باز بلبلانِ بي نوارا در فغان مي آورد *that he brings back the helpless nightingales in lamentation.* كه *that,* conj. (Art. 184.) باز مي آورد *he brings back.* باز *back.* مي آورد 3rd. pers. sing. pres. of آوردن *to bring.* بلبلان *nightingales,* pl. of بلبل. بي نوارا *helpless.* بي prep. *without,* and نوا *help.* را shews this word to be the objective case to the verb. (Art. 233). در *in, into, &c.* فغان *lamentation.* For the scansion, see Art. 379.

باغبان روزي بر عادتِ معهود بتماشاي گل آمد *the gardener,* (upon) *a day, by established custom, came to see the rose.* روزي *on a day,* indefinite form of روز *day.* بر prep. *upon, &c.* عادت *custom.* Form فعلة. Root عود, عاد *he returned, &c.* معهود *established,* part. pass. form مفعول of عهد *he appointed.* به *to, for.* تماشاي *the sight.* آمد 3rd pers. sing. simp. pret. of آمدن *to come.*

بلبلي دید نالان که روي در صحیفهٔ گل مي مالید *he saw a nightingale lamenting, which continued rubbing his face upon the leaf of the rose.* دید *he saw.* 3rd pers. sing. simp. pret. of دیدن *to see.* نالان part. pres. of نالیدن *to lament* (حال Art. 236). صحیفه *leaf, page.* Form فعیلة. Root صحف. مي مالید. 3 pers. sing. pret. imperf. of مالیدن *to rub.*

شیرازهٔ جلد زرنگار اورا *the binding of its gold-coloured volume.* شیرازه *binding, sewing.* جلد *volume.* Arab. زرنگار *gold-coloured*, comp. of زر *gold*, and نگار *painting*, contract. participle of نگاریدن *to paint*, &c. اورا oblique case of او *he, it*, governed by the following verb, گسیخت.

بمنقار تیز *with sharp bill.* منقار (form مفعال) noun of instrumentality from the verb نقر *he perforated*, Arab. (Art. 293). تیز *sharp*, a Persian attributive qualifying the foregoing word (Art. 201).

از یکدیگر *from each other.* از prep. *from.* یك *one*, numeral. دیگر *other.*

مي گسیخت *he tore*, pret. imperf. 3rd. pers. sing. of گسیختن *to tear.*

در نگرد *looks upon*, comp. of در and نگریستن *to look upon*, 3rd pers. sing. pres. (مي is frequently omitted, (Art. 243), agreeing with the nominative که preceding.

مست شود *becomes intoxicated.* مست *intoxicated.* شود *he becomes.* 3rd pers. sing. pres. or aorist of شدن.

سرِشتهٔ *the thread*, comp. of سر *the head, summit, extremity, &c.* and رِشته *thread*, (Art. 177).

اِختيارش *his power, choice, &c.* اِختيار verbal noun or maṣdar of the 8th Arab. conjugation, from the root خير or خار *he was in a good condition.* ش is the inseparable pronoun 3rd pers. sing.

باغبان پريشانيِ اوراقِ گل مشاهده نموده *the gardener witnessing the scattered condition of the leaves of the rose.* پريشاني hāṣili maṣdar of پريشان *scattered, perplexed, &c.* اوراق collective Arabick form of ورق *a leaf.* (form افعال) مشاهده maṣdar of the 3rd conjugation of the verb شهد *he witnessed*, comp. with نمودن, (Art. 173) &c.

گريبانِ شكيبائي بدستِ اضطراب چاك زد *he tore the collar of patience with the hand of distress.* گريبان *the collar.* شكيبائي *patience.* Hāṣili maṣdar from شكيبا *very patient.* بدست *with the hand.* اِضطراب *distress.* Maṣdar of the 8th Arab. conjugation of ضرب *he struck*, where ط is inserted after the first radical instead of ت. (Art. 272). چاك زد *he tore.* (comp. verb. Art. 173).

ودامنِ دلش بخارِ جگر دوزِ بيقراري در آويخت— *and suspended the skirt of his heart upon the liver-piercing thorn of instability.* دامنِ دلش *the skirt of his heart.* Nouns in construction, with the pronoun ش

attached to the latter; بخار *on the thorn.* prep. به *to, on, &c.* and خار *a thorn.* جگر دوز *liver-piercing.* جگر *the liver, jecur,* and دوز contr. part. of دوختن *to sew, stitch, &c.* بیقراری *instability,* comp. of بي prep. *without,* and قراري *stability, &c.* Hāṣili maṣdar of قرار Arab. *firm, solid, &c.* form فعال. درآویخت *he suspended.* 3rd pers. simp. pret. of درآویختن. (comp. verb Art. 175).

روز دیگر همان حال وجود گرفت (On) *another day the same circumstance assumed existence.* روز دیگر (on) *another day,* nouns in construction. همان حال *the same circumstance.* همان comp. of [illegible] *also,* and آن *that.* حال *state, circumstance, &c.* Arab. form فعل from the root حول or حال *to go round about.* وجود *existence.* Maṣdar of the form فعول from the verb وجد *he found.* گرفت *it took, assumed.* 3rd pers. sing. simp. pret. of گرفتن *to take.*

وشعله فراق گل . . . . داغ دگرش بر سر آن داغ نهاد *and the flame of the separation of the rose, placed him another scar upon the head of that scar.* شعله *a flame.* Arab. form فعلة. Root شعل *he kindled a flame.* فراق *separation.* Arab. form فعال. Root فرق *he separated.* گل *a rose.* The two first of these nouns are in construction with those which follow them respectively. داغ *a scar.* دگر for دیگر *another,* with the conjunct. pronoun ش *his, &c.* بر *upon.* prep. سر *the head, summit, &c.* آن داغ

of that scar. نهاد *he, or it placed.* 3rd pers. sing. simp. pret. of the verb نهادن *to place.*

In the above instances: viz. دامنِ دِلش، گریبانِ شکیبائي, and داغِ دِگرش the را which marks the objective case has been omitted, because, the nominatives and objectives being of different kinds, no ambiguity will arise from its omission (Art. 233).

The مصراع i. e. *hemistich*, is here inserted in the middle of a sentence, which is often the case.

(الی) روزِ سیوم *the third day.* Prepositions are rarely added in cases like this. (Art. 237).

بحرکتِ منقارِ بلبل *by the motion of the nightingale's bill.* ب or به prep. *by, to, &c.* حرکت *motion.* Arab. form فَعَلَةٌ. Root حرکَ *he moved.* منقار *bill,* as above.

گل بتاراج رفت وخار بماند *the rose went in plunder, but the thorn remained.* ب, به *to, for, &c.* تاراج *plunder.* رفت *went.* 3rd pers. sing. simp. pret. from رفتن *to go.* وخار *and, but, the thorn,* بماند of بِه or ب pleonastic, and ماند. 3rd pers. sing. simp. pret. of ماندن *to remain.*

خارخاري از آن بلبل در سینهٔ دهقان پدید آمده *inquietude having appeared in the breast of the husbandman on account of the nightingale.* خارخاري *inquietude.* Hāṣili maṣdar خارخار *unquiet, &c.,* پدید آمده comp.

verb of پدید *manifest*, &c. and آمده *having come*. Participle past. of آمدن *to come*. در سینهء دهقان *in the bosom of the husbandman*. سینه *the breast, bosom*. از آن بلبل *from*, or *on account of*, *the nightingale*.

دام فریبي در راهِ وي نهاد *he placed the trap of deception in his way*. دام *a trap*. فریبي *deception*. Hāṣili maṣdar of فریب contracted participle of فریفتن *to deceive*. در راهِ وي *in his way*. وي *his, him*, &c. (Art. 90). نهاد *he placed*, as above.

بدانهء حیل اورا صید کرده در زندانِ قفس محبوس ساخت *and, having taken him with the seed* (grain) *of deception, he confined him in the prison of a cage*. ب *with*. دانه *seed, grain*, &c. حیل *deception* Arab. maṣdar of the form فعل from the verb حیل *deceive*. صید کرده *having taken*, participle past of صید کردن *to hunt, take by hunting*, &c. اورا oblique case of او *him*: governed by the verb صید کرده. زندان *a prison*. قفس *a cage*, in construction. محبوس. Participle passive مفعول of حبس *he imprisoned*. ساخت *he made*; i. e. *he made imprisoned*.

بلبلِ بیدل طوطي وار زبانِ بگشاد وگفت *the heartless nightingale opened his mouth like a parrot, and said*. بیدل comp. of بي *without* and دل *heart, heartless*. زبان بگشاد *opened* (his) *tongue*. زبان *tongue*. بگشاد, ب pleonastic. گشاد 3rd pers. sing. simp. pret. of گشادن *to open*, (vowel

omitted by Art. 110). طوطي وار *parrot-like.* طوطي *a parrot,* and وار a particle, (Art. 151).

اي عزيز مرا بچه موجب حبس كردهٔ *O sir, for what reason have you imprisoned me?* اي *O,* interjection. عزيز *Sir.* Arab. form فعيل. Root عز *powerful,* &c. مرا *me,* oblique case of من, (Art. 90), governed by the following verb. بچه ب prep. and چه *what.* موجب *cause,* active participle of the fourth conjugation Arab. from وجب *it was necessary.* حبس كردهٔ *thou hast imprisoned.* 2nd pers. sing. comp. pret. of حبس كردن *prison,* comp. verb. (Art. 173).

از چه سبب بعقوبت من مايل شدهٔ *for what reason have you been inclined to punish me?* سبب *cause, reason.* Arab. form فعل from the root سب *he cut,* &c. مايل participle active of the verb مال ميل *he inclined.* شدهٔ *you have become.* 2nd pers. sing. comp. pret of شدن *to become.* بعقوبت من literally, *for my punishment.* ب prep. *to, for.* عقوبت *punishment.* Form فعولة from the verb عقب *he followed, injured,* &c.

اگر صورت بجهت استماع نغمت من كردهٔ *if you have figured* (to yourself) *the purpose of hearing my song.* اگر *if.* صورت كردهٔ *you have made a form,* i. e. *figured.* صورت *form,* from the root صار صور *he inclined towards,* &c. form فعلة. كردهٔ 2nd pers. sing. comp. pret. of

کردن *to do*, &c. comp. صورت کردن *to form*, *devise*, &c. بجهت استماع, ب *for*, *on*. جهت *side*, *part*, *purpose*, &c. from وجه *he turned the face towards*, &c. Form فعلة, but, as the first radical is dropt, the word is defective. استماع *hearing*, Masdar of the eighth conjug. Arab. root سمع *he heard*. نغمت من *my song*. Root نغم *he read or sung in a low voice*, form فعلة.

خود آشیانهٔ من در بوستان تست *my nest is in thy own garden*. خود reciprocal pronoun, *self*, *own*, &c. آشیانه *nest*. ت contraction for تواست *thine is*.

دم سحر طربخانهٔ من اطراف گلستان تو *at the time of dawn*, *my musical house* (are) *the borders of thy rose-garden*. دم سحر *breath*, *moment of*, *dawn*. Arab. سحر. Form فعل. Root سحر *it was early*, &c. طربخانه *music-house*. Of طرب *music*, *delight*. Arab. form فعل. Root طرب *moved*, *gently*, &c. and خانه *house*. Pers. اطراف *parts*, *sides*, &c. collective form افعال from طرف, in construction with the word گلستان.

واگر معنی دیگر بخیال گذرانیده *but*, *if you have caused another object to pass in* (your) *imagination*. معنی (معني, see Art. 173, note), *meaning*, *object*, &c. Form مفعل. Root عني *intended*, in construction. بخیال *in imagination*. ب prep. خیال. Form فعال. Root خال, خیل *he*

imagined. گذرانیدهٔ 2nd pers. sing. comp. pret. of the verb گذرانیدن causative verb of گذشتن *to pass.*

مرا از ما في الضمير خود خبر ده *acquaint me with what* (is) *in thy mind.* خبر ده *give intelligence*, imperative, 2nd pers. sing. of the compound verb خبر دادن (Art. 126) *to give intelligence.* از *of, from.* ما *that, which,* &c. Arab. في *in,* prep. Arab. الضمير *the mind.* ال the definite article (see Art. 50). ضمير *mind.* Form فعيل. Root ضمر, in the fourth conj. *he thought.* خود reciprocal pronoun, *own,* &c.

دهقان گفت تاکي آزاري مرا يا رب نماني اي رقيب *the husbandman said, how long do you injure me? O Lord! remain not, O rival!* تا *that, so that, until,* &c. کي *how long.* آزاري 2nd pers. sing. pres. or aorist of the verb آزاردن *to afflict, injure,* &c. مرا objective case of من, governed by the verb آزاري. يا *O!* Arab. interjection, رب *God.* نماني comp. of نه *not,* and ماني *remain thou.* 2nd pers. sing. aor. of ماندن *to remain, mayst thou not remain!* اي *O,* interjection. رقيب *rival.* Form فعيل of the verb رقب *he watched,* &c.

تابکي پوشي رخش يا رب بر افتي اي نقاب *for how long wilt thou cover his face? O Lord! fall O veil!* بکي comp. of به *to, for,* and کي. پوشي 2nd pers. sing. pres. or aor. of پوشيدن *to cover.* رخش comp. of رخ *the face,* ش the insep. pron. بر افتي. 2nd pers. sing. aor. of the verb بر افتادن

to fall. نِقاب *a veil*, read, by the figure اِمالَه (Art. 51), for the purpose of rhyming with نَقِيب رَقِيب. For the scansion of this couplet, see Art. 380.

هيچ مِيدانِي كِه بروزگارِ مَن چه كردهٔ *do you not know what you have done against my fortune?* هيچ *any thing*, mostly used with a negative, and always implying one. مِيدانِي *you know*, 2nd pers. sing. pres. of دانستن *to know*. بروزگار. ب prep. *in, for, against*, &c. روزگار *time, fortune*, &c. in construction with مَن *my*. چه *what*, as above.

ومرا بمُفارقتِ يارِ نازنين چند بار آزردهٔ *and how often you have injured me by a separation from my amiable friend?* چند بار *how often?* مرا آزردهٔ *you have injured me*. آزردهٔ, 2nd pers. sing. comp. pret. of آزردن *to injure*. بمُفارقت. ب prep. *by, in*, &c. مُفارقت *separation*, form مُفاعَلَة masdar of 3rd conj. Arab. from فرق *he divided*. يار *friend, lover*. نازنين *delicate, amiable*.

سزاي آن عمل بطرِيقِ مُكافات همين تَواند بُود *the due punishment of that action, by way of retribution, may be even this.* سزا *desert, reward*, &c. عمل *action*, Arab. form فَعَل. Root عَمِلَ *he did*, &c. بطرِيق ب prep. *by, in*. طرِيق *way, road*, &c. Arab. form فَعِيل. Root طَرَقَ *he came by night*, &c. مُكافات *retribution*. Form مُفَاعَلَة, masdar, 3rd conj. of كَفَي *it was sufficient*, &c. همين comp. of هم *even, also*, and اين *this*,

the same, &c. تَوَاند 3rd pers. sing. aorist of تَوَانِسْتن *to be able.* بُود 3rd pers. sing. simp. pret. of بُودن *to be.* (Art. 118).

كِه تو از يارُ ودِيار مَحْرُوم مانْده واُز تفرُّج وتماشا مَهْجُور شُده *that you, remaining excluded from friend and country, and being separated from pleasure and show.* يارُ ودِيار *friend and country.* Arab. دار. Form فَعْلّ. Root دار دور *he went round about.* دِيار plural of multitude of دار. Form فِعَالٌ. مَحْرُوم *forbidden, excluded,* part. pass. Arab. of حرم *he forbade,* &c. مانْده *having remained,* part. past of ماندن *to remain.* تفرُّج ma[illegible] the fifth conj. Arab. *taking pleasure,* of فرج *he divided, opened,* &c. تماشا *show, amusement,* &c. مَهْجُور *separated.* Part. pass. of هجر *he left, deserted,* &c. شُده *being,* part. past of شُدن *to be, become.*

در گوشهٔ زِنْدان مِي زارِي *in the corner of a prison you continue* (to) *complain.* گوشه *a corner.* مِي زارِي 2nd pers. sing. pres. of زارِيدن *to complain,* with the particle مِي. (Art. 111).

ومن هم دُرْدِ هِجْران كَشِيده ودَرْدِ فِراقتِ جانان چشِيده *and I also, drawing out the dregs of desertion, and tasting the pain of separation* (from my) *beloved.* هم *also.* دُرْد *dregs.* هِجْران *desertion.* Arab. form فِعْلاَن. Root هجر *he deserted,* &c. كَشِيده *drawing out,* part. past of كَشِيدن. دَرْد *pain.* فِراقت *separation,* &c. Arab. form فِعَالَةٌ. Root فرق *he separated.* جانان plural of جان *soul,* a term of respect (Art. 86). چشِيده *having tasted.* part. past of چشِيدن *to taste.*

در کُلبهٔ احزان مِي نالم *I continue to grieve in the cell of sorrows.* کُلبه *cell.* احزان broken plural, form افعال of حزن. Root حزن *he was sad, &c.* نالم 1st pers. sing. pres. of نالیدن *to grieve.*

بنال بلبل اگر با منت سر یاریست *mourn* (O) *nightingale if with me thou hast a matter of love.* بنال imperative of نالیدن *to grieve.* 2nd pers. sing. with ب prefixed. با *with.* prep. من *me.* ت inseparable pronoun 2nd pers. sing. (Art. 92). It may be construed here with یاری *love.* سر *head, principle, &c.* یاری hāṣili maṣdar of یار *friend, lover.* ست for است *is.*

که ما دو عاشقِ زاریم وکارِ ما زاریست *for we are two afflicted lovers, and our business is affliction.* ما *we.* دو *two.* عاشق *lover,* part. pres. Arab. form فاعل. Root عشق *he loved.* (Art. 263). زار *afflicted, &c.* یم for ایم *we are.* (Art. 102). کار *work, business.* زاري *affliction.* Hāṣili maṣdar of زار *afflicted.* ست for است *is,* as before.

بلبل گفت ازین مقام درگذر وبر اندیش *the nightingale said, leave this standing* (resolution) *and consider.* ازین for از این *from this.* مقام *place of standing, or resolution.* Arab. form مفعل, noun of place. Root قام قوم *he stood.* درگذر *pass away.* Imper. of درگذشتن *to pass away, leave.* بر اندیش. Imp. 2nd pers. sing. of بر اندیشیدن *to consider.*

که من بدین مقدارِ جریمه که گلیرا پریشان کردم محبوس گشته ام *that I, with this quantity of crime, that I had torn a rose, have been im-*

prisoned. بدين for به اين (Art. 91). مِقدار *quantity*. Form مِفعال noun of instrument, &c. Root قدر *he determined by measure*, &c. جرِيمه *sin, crime*. Arab. form فعيلة. Root جرم *he sinned*, &c. پريشان كردم *I tore*. comp. verb, 1st pers. sing. simp. pret. محبوس *imprisoned*. Part. pass. of حبس *he imprisoned*. گشته ام *I am become*. 1st pers. sing. comp. pret. from گشتن *to become*.

تو كه دِلي‌را پريشان مِي سازِي حالِ تو چون خواهد بود (as to) *you, who continue to tear a heart, what shall your state be?* (see Art. 227).

پريشان مِي سازِي comp. verb, 2nd pers. sing. pres. of ساختن with the continuative particle مِي. دِلي‌را objective case of دِلي indefinite form (having the ياي تنكير) of دِل *heart*, governed by the above verb. حال *state*, &c. چون *how?* &c. خواهد بود 3rd pers. sing. fut. of بودن agreeing with the nominative حال.

گنبد گردنده زِروي قِياس
هست به نيكِي و بدِي حق شناس

He who turns round the vault (of heaven) *by rule, knows the just retribution for both good and evil.*

گردنده part. pres. of گرديدن *to turn round*. زِروي for از روي *from or by the face, aspect, mien*, &c. قِياس *analogy, rule*. Form فِعال from

the root قاس, قبس *he measured*, &c. هست 3rd pers. sing. pres. of هستن *to be*. هست is the substantive verb, است the mere logical copula. به *in*, *for*, &c. نيكي *goodness*, ḥāṣili maṣdar of نيك *good*. بدي *badness*. حق شناس *knowing the right, due*. Comp. of شناس contracted participle of شناختن *to know*, and حق *right*, *due*, &c. For the Scansion, see Art. 381.

هركه نكوئي كند آنش رسيد
وهركه بدي كرد زيانش رسيد

Whoever does good, that shall come to him: and who shall do evil, destruction shall overtake him.

هر *every one*. كه *who*. نكوئي ḥāṣili maṣdar of نكو *good*. (Art. 78). آنش comp. of آن *that*, and ش pronoun. رسيد 3rd pers. sing. pret. of رسيدن *to arrive*. For the use of the tenses, see Art. 215. بدي كرد *has done evil*. بدي ḥāṣili maṣdar of بد *bad*. زيانش comp. of زيان *ruin*, *damage*, &c. and the pronoun ش, رسيد as before.

اين سخن بر دل دهقان كارگر آمده بلبلرا آزاد كرد *this discourse becoming operative upon the heart of the husbandman, he liberated the nightingale*. سخن or سخن *word*, *discourse*. كارگر comp. of كار *affair*, &c. and گر *effecting*, contract. part. of the verb گشتن *to become*, &c. آمده part. past. of آمدن *to come*. آزاد كرد 3rd pers. sing. simp. pret. of آزاد

کردن *to set at liberty*, comp. of آزاد *free*, کردن *to make*, &c. بلبل‌را objective case governed by the verb آزاد کرد.

بلبل زبان بآزادي گشاد وبگفت *the nightingale opened his mouth with freedom and said.* زبان *the tongue.* بآزادي comp. of به *in*, &c. آزادي *freedom.* Hāṣili maṣdar of آزاد *free.* گشاد 3rd pers. sing. simp. pret. of گشادن *to open.*

چون با من نيكوئي كردي بحكم * هل جزاء الاحسان الا الاحسان * مكافات آن بايد كرد *since you have dealt kindly with me, according to (the sentiment in the Koran) "Is there a requital of kindness, except kindness?" it is proper that retribution of that be made.* چون *since*, &c. بحكم *by means, according to*, &c. هل *whether.* جزاء *a reward, requital* (Art. 309). الاحسان literally, *of the doing good* (Art. 308). ال the Arabick article (Art. 357). احسان maṣdar of the 4th conj. of the verb حسن *he was good*, &c. الا *unless, except*, particle of exception, and as the sentence is negative requiring a nominative case after it. (Art. 353.) مكافات آن *retribution of that.* بايد *it is proper*, impersonal verb. 3rd pers. sing. pres. of بايستن. كرد contracted infinitive of كردن *to do.*

بدان كه در زير همين درخت كه ايستاده آفتابه ايست پر از زر *know, that, under the same tree* (under) *which you stood, is a vessel full of*

gold. بدان Imper. 2nd pers. sing. with بـ prefixed. From the verb دانستن *to know.* زیر *beneath,* &c. prep. زمین *the same.* درخت *tree.* که *which.* ایستاده *you stood.* 2nd pers. sing. comp. pret. of ایستادن *to stand.* آفتابهٔ *a vessel,* the ي of unity is here supplied by (ٔ) (Art. 78-9). پر *full.* از *of, from,* prep. زر *gold.*

بر دار ودر حوائج خود صرف کن *take up, and expend it in your necessities.* بردار imper. 2nd pers. sing. of بر داشتن *to take up.* حوائج *necessities.* Broken plural of حاجة *necessity.* Form فواعل. Root حاج ، حوج *he was in want.* صرف کن *expend.* Imper. 2nd pers. sing. of صرف کردن *to expend,* comp. verb.

دهقان آن محلرا بکاوید وسخن بلبل درست یافت *the husbandman dug the place, and found the nightingale's word true.* محل *place, station.* Noun of place, form مفعل. Root حل *he loosed.* بکاوید 3rd pers. sing. pret. of کافتن or کاویدن *to search, dig,* &c. درست *true, right,* &c. یافت 3rd pers. sing. simp. pret. of یافتن *to find.*

گفت اي بلبل عجب که آفتابهٔ زررا در زیر زمین مي بیني ودام در زیر خاك ندیدي *he said, O nightingale, wonderful! that you see the vessel of gold under the ground, but did not see the trap under the dust.* عجب Arab. form فعل. Root عجب *he wondered.* زمین *ground.* Pers. مي بیني *you see.* 2nd pers. sing. pres. of the verb دیدن *to see,*

making the aorist بيند (Art. 126). خاك *earth, dust,* &c. نديدي comp. of نه *not*, and ديدي 2nd pers. sing. simp. pret. of ديدن *to see.*

بلبل گفت تو آنرا ندانستهٔ كه *the nightingale said, have you not known that* (adage) *that* . . . . آنرا oblique case of آن *that.* ندانستهٔ, نه *not.* دانستهٔ, 2nd pers. sing. comp. pret. of دانستن *to know.* كه *that* . . .

اذا نزل القدر بطل الحذر *when fate has descended, caution has become vain.* اذا *when*, adverb. نزل *has descended.* 3rd pers. sing. pret. Root القدر *fate.* ال the definite article. قدر *fate.* Form فعل. Root قدر *he was powerful.* بطل *it has become vain.* 3rd pers. sing. pret. root. الحذر of ال the article, and حذر *caution.* Form فعل. Root حذر *he was cautious.* Both قدر and حذر are nominatives to the verbs which precede them respectively. ع the abbreviation for مصراع *hemistich.* In delivering opinions, or hypothetical sentences, the preterite is generally used in a future sense. (Art. 340).

با قضا كارزار نتوان كرد *it is impossible to contend with fate.* با prep. *with.* قضا *fate.* Form فعل. Root قضي *he decreed,* &c. كارزار *battle, engagement.* نتوان of نه *not*, and توان *able*, contracted participle of توانستن *to be able.* كرد contracted infinitive for كردن.

چون قضاي الهي شرف نزول يابد نه ديدهٔ بصيرت را روشني ماند *when*

the divine decree receives the honour of descending, no light remains to the eye of perception. الٰهی relative noun (Art. 299) of اله *a God, divine.* شرف نزول یابد *finds the honour of descending.* 3rd pers. sing. pres. of شرف نزول یافتن *finding descent*, comp. of نزول *descent.* Form فعول. Root نزل, as above, and شرف یافتن Arab. form فعل *honour, nobility.* دیده *the eye*, (also part. past of دیدن *to see*). بصیرت *perception.* Form فعیلة. Root بصر *he saw, perceived,* &c. را the sign of the dative case. روشنی *light.* Hāṣili maṣdar of روشن *light.* نه ماند نه negative particle. ماند 3rd pers. sing. pres. of ماندن *to remain.*

ونه تدبیر و خرد نفع رساند — *nor does counsel or wisdom bring* (any) *advantage.* تدبیر *counsel.* Arab. form تفعیل, i. e. the maṣdar of the second conj. active voice. Root دبر *he followed,* &c. خرد *understanding,* &c. نفع *utility,* &c. Form فعل. Root نفع *he was useful,* &c. رساند *causes to arrive.* 3rd pers. sing. pres. of the causative verb رساندن or رسانیدن derived from رسیدن *to arrive,* (Art. 141).

This fable has been taken from the Anwārī Suhailī of Husain Vāʿiẓ, and is to be found at p. ٥٣ of the first Calcutta edition of that work, and at p. ١٠١ of the last, which has here been generally followed.

END OF THE ANALYSIS.

A PERSIAN SONG.

Sweet maid, if thou wouldst charm my sight.
And bid these arms thy neck infold;
That rosy cheek, that lily hand
Would give thy poet more delight
Than all Bocára's vaunted gold,
Than all the gems of Samarcand.

Boy, let yon * liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say:
Tell them their Eden cannot show
A stream so clear as Rocnabad,
A bow'r so sweet as Mosellay.

Oh! when these fair, perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display,
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seize their destin'd prey.

* لعل مذاب *a melted ruby* is a common periphrasis for wine in the Persian poetry. See Hafiz, Ode 22. The Persian text is inserted in p. 18, &c.

A PERSIAN SONG.

In vain with love our bosoms glow .
Can all our tears, can all our sighs
New lustre to those charms impart?—
Can cheeks where living roses blow.
Where nature spreads her richest dies.
Require the borrow'd gloss of art?

Speak not of fate—ah! change the theme.
And talk of odours, talk of wine;
Talk of the flow'rs that round us bloom;
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

Beauty has such resistless pow'r,
That e'en the chaste Egyptian dame*
Sigh'd for the blooming Hebrew boy:
For her how fatal was the hour,
When to the banks of Nilus came
† A youth so lovely and so coy!

But ah! sweet maid, my counsel hear
(Youth should attend when those advise
Whom long experience renders sage);
While music charms the ravish'd ear,
While sparkling cups delights our eyes,
Be gay; and scorn the frowns of age.

* Zulīkha, Potiphar's wife. † Joseph.

What cruel answer have I heard!
And yet by heav'n, I love thee still:
Can aught be cruel from thy lip?
Yet say, how fell that bitter word
From lips which streams of sweetness fill,
Which nought but drops of honey sip?

Go boldly forth, my simple lay,
Whose accents flow with artless ease,
Like orient pearls at random strung;
Thy notes are sweet, the damsels say,
But oh, far sweeter, if they please
The nymph for whom these notes are sung.

A Literal Translation of this Song, the text of which is cited at *page* 18.

If that (*Turk, marauding*) maid of Shīrāz would bear my heart in (her) hand,
For her black mole I would give Samarkand and Bukhārā.
Give, cup-bearer, the remaining wine. for in Paradise you will not find,
The water-banks of Ruknābād, nor the rose-beds of Musallā.
Alas, that these tender, sprightly, delicate, city-disturbing (beauties)
Should so bear away patience from the heart, as the Turks (do) the tray of plunder.
Of our imperfect love, the beauty of the beloved has no necessity;
For, of wash, and paint, and patch, and line, what need to a beautiful face?

Tell the story of the musician and the wine, but the secret of time seek
less,
For no one has opened, or shall open, by science this enigma.
I have known of that daily-increasing beauty which Joseph possessed,
(And) that love, from (behind) the curtain of chastity, brings out Zulikhā.
Give the ear of counsel, (my) life! for more beloved than the soul, hold
Happy young men, the advice of a learned old man.
Thou hast called me bad, and I am content: God forgive thee, thou
hast well spoken;
(Yet) does the bitter answer become the ruby-sugar-eating lip?
Thou hast pronounced a ghazel, and hast pierced a pearl. Come and
sweetly sing (it), O Hafiz!
For upon thy string (of pearls,) do the heavens diffuse the knot of the
Pleiades.

END OF THE GRAMMAR.

ADVERTISEMENT.

The following Vocabulary will, it is hoped, be found of considerable use to learners, and to those in particular who are unprovided with dictionaries. It is not only intended as a literal alphabetical explanation and analysis of the extracts and authorities from the various writers interspersed through the Grammar, but also as a vocabulary which may be employed to advantage, by imprinting on the memory a number of useful words.

It may not be improper, however, to inform those who have made but little progress in this language, that in consulting any dictionary, there is a variety of inseparable particles prefixed and annexed to words, which must be analysed or separated before the meaning can be found: for example,

بکامست *which literally signifies* to desire is, *must not be looked for under the letter* ب, *but under* ک, *the* ب *prefixed being the inseparable preposition*, for, to, in, کام *implying* desire, &c. *and* ست *(for* است*) the third person singular present of* بودن to be.

It is unnecessary to multiply examples, but it will save the learner much trouble if he keep in mind, that the principal of those prefixed particles are,

ال *the Arabick article* the.

ب (*or* بي *before words beginning with* ا) *the characteristick of the first future, and sometimes of the imperative.*

به *or* ب *the preposition* to, for, &c.

ب *prefixed sometimes by way of pleonasm, to which no translation can give any precise meaning.*

با with.

بي without.

ز (*for* از) from, with, by, &c.

كِ (*for* كه) which, what.

مي *or* همي *characteristicks of the present tense.—These characteristicks of the present are frequently omitted by the Persian authors.*

مَ (*or* مي *before words beginning with* ا) *the negative prefixed to imperatives.*

نه *or* ن (*or* ني *before words beginning with* ا) *the general negative prefixed to all other tenses.**

The particles which are commonly annexed to words are as follow:

The possessive pronouns.

م ام *or* يَم my, mine.	ما our.
ت ات *or* يت thy, thine.	شما your.
ش يش *or* و his, her, its.	شان their.

ان *and* گان *the plural of nouns having reference to living creatures, &c.*

* *Notwithstanding the above observations, which will save the learner some perplexity in consulting dictionaries, many of the compounded words, and such oblique tenses as differ most from their infinitives, are for his greater ease and satisfaction inserted in this Vocabulary.*

ها *the plural of inanimate nouns.*

ا *or* یا *the poetic vocative.*

را *the termination of the oblique cases.*

ست *the third person singular present of* بُودن to be.

ي *is sometimes equivalent to our* a *or* one; *and, at other times after nouns ending with* ا *or* و, *it shows that the following noun is in the genitive case, and it is then equal to our* of.

The Persian writers make frequent use of the contracted infinitive; when the learner therefore cannot find such words as پرسید *or* ترسید *in the Index, let him look for* پرسیدن ترسیدن, &c.

⁂ [illegible] A *put after words, shows that they are of Arabick original. In this Vocabulary the tanwīn* (ٌ, ً, ٍ), *with which Arabick nouns generally end, will, for the most part, be omitted.*

APPENDIX IV.

VOCABULARY.

اب A. father.

آب water, fountain: lustre.

ابد A. always, for ever.

ابر upon: a cloud.

آبرنگ colour, paint, *comp.* of آب water, *and* رنگ colour.

ابن A. son, *pl.* بنون

ات (*annexed to words*) thy.

آتش fire. آتشین fiery.

اتفاقا A. concurrently, by chance.

اتي A. he came.

اثر A. a mark, impression, *pl.* آثار

اجازت A. permiss

اجتهاد A. religious warfare.

اجل A. limit, death.

احد A. one.

احداق A. *pl. of* حدقة, the eyes.

احزان A. *pl.* cares, griefs.

احسان A. present, favour, benefit.

احوال A. *pl. of* حال affairs, conditions.

اختيار A. choice, liberty, free will.

اخذ A. he took.

آخر A. end, finally; another.

آخرين A. moderns; posterity.

اخلاق A. (*pl. of* خُلق) manners.

اذا A. when.

آر bringing, bring thou, *from* آوردن.

آراي *or* آرا adorning, *from*

آراستن to adorn.

آرام rest.

ارزد is worth, *from* ارزيدن.

آرد may bring, *from* آوردن.

ارباب A. persons, lords, *pl. of* ربّ.

ارشاد A. directing, instructing.

إرم Iram, *name of a fabulous garden in the East.*

از from.

آزاد كرد he set at liberty.

آزادي liberty.

آزار afflicting, *from*

آزاردن to rebuke, afflict, wound.

از آن from that.

از آنجا thence.

از اين from this.

از اينجا hence.

از بهر on account of.

از بهر چه wherefore? why?

از جهت on account of.

آزرده afflicted, *from* آزردن.

از كجا whence.

آزما experienced, *from* آزمودن.

آزمايش temptation, experience.

آزمودن to try, tempt.

از ميان from amidst.

از يكديگر from one another.

آسا like, resembling: appeasing.

آسايش rest, *both from* آسودن.

اسب *or* اسپ a horse.

استفهام A. desiring information.

استماع A. hearing, sound.

استماع نمودندي they listened.

استمراري A. permanency.

اسرار A. *pl. of* سرّ, secrets.

اسم A. name, noun, *pl.* اسماء.

اعطي A. he gave.

اعظم A. greater; greatest.

اعلم A. most learned or wise.

آغاز the beginning.

اغصان A. *pl. of* غصن, branches.

اغيار A. *pl. of* غير, rivals.

افاق A. regions, *pl. of* افق.

آفتاب the sun.

آفتابه *or* آبتابه a bottle; a coffer.

افتادن to fall.

افراز exalting, *from* افراختن.

افروختن to inflame.

افروز inflaming, *from the above.*

آفريدن to create.

آفرين creating, *from the above.*

افزا *or* افزاي increasing, *from*

افزودن to increase.

افزون increasing.

افصح A. most eloquent.

افسوس alas!

آسمان heaven.

اش or يش ش (*annexed to words*) his.

اشاره A. intimation, signal.

اشباع A. filling up.

اشك a tear.

آشكار clear, evident.

آشناي love, friendship, familiarity.

آشوب disturbing, *from*

آشوفتن to disturb.

آشيانه a nest.

اصحاب A. persons, *pl. of* صاحب.

اصل A. origin, foundation.

اضافت A. relation.

اضطراب confusion, disorder.

اطراف A. *pl. of* طرف, parts, tracts.

اعداد A. numbers.

اعتدال A. equality, temperance.

اعتقاد A. belief, faith.

اعراب A. speaking clearly, declension.

اعتماد A. reliance.

افشان sprinkling, shedding.

افشاندن to sprinkle, shed.

افگن throwing, *from*

افگندن to throw.

اقداح A. *pl. of* قدح, cups.

اقرار A. affirmation, confirmation.

اقليم A. climate, region.

آگه *or* آگاه intelligent.

اگر if, اگرچه although.

اكرام A. doing honour, maṣdar of اكرم he honoured, 4th conj. of كرم he was honourable.

اكنون now.

ال A. *the article* the.

الّا A. but, except.

آلة A. an instrument.

التفات A. esteem, respect.

التيام A. gentleness, lenity.

الحان A. musical notes.

الضمير A. the mind.

اللّه *for* الالاه A. God.

الف A. thousand.

النّاس of ال and ناس A. men, mankind.

آلود sprinkled, stained, *from*

آلودن to stain, sprinkle.

آلهي *for* الاهي A. O God, divine.

الي A. to, towards.

اليد A. *the Arab. article prefixed to* يد hand, strength, aid, &c.

ام م *or* يم *(annexed to words)* my.

امام A. Imām, prelate.

آمان A. security, safety; sincerity.

آمد he came; coming.

آمدن to come, approach: the coming, approach.

آمد وشد coming and going.

امر A. command.

امرأة A. a woman.

امروز to-day.

امشب to-night.

آمن A. he believed.

آموختن to learn, teach.

آموز skilled, teaching.

آمیختن to mix.

امید or امّید hope. امیدوار hopeful.

امیر a prince, noble; emir.

آمیز mixing, *from* آمیختن.

آمین A. faithful, confidential.

آن that: time: now. آنان those.

اِن A. if. اَن that, ut.

اِنّ or اَنّ A. surely, certainly.

انتظار A. expectation.

آنجا there, in that place. آنسو thither.

انداختن to throw, dart.

انداز throwing, *from the above.*

اندام body.

اندرون within.

اندک little.

اندیش thinking, considering.

انگشت a finger; meat so called.

آنکه that which; he who.

آنگه or آنگاه then, at that time.

انگیختن to excite, raise.

انگیز raising, exciting.

انوار A. Anwār, lights.

آنها those.

انهار A. *pl. of* نهر, rivers.

انهزم A. 7th conj. of هزم he put to flight, i. e. he was put to flight.

اَو A. or, or else.

اوی or او or و he, she, it: his, her its.

او خود himself, herself.

آواز or آوازه a voice, sound: fame.

آوان A. *pl. of* آن, times.

آور bringing, *from* آوردن.

اورا him, her, it: to him, &c.

اوراق A. *pl. of* ورق, leaves.

آوردن to bring.

اوضاع A. *pl. of* وضع, affairs, actions.

اوّل A. first: the beginning.

اَوَّلِين A. forefathers, the ancients.

آوِيخْتن to hang.

اهْل A. people.

اهلِ حِكْمت wise, people of science.

آهُو a fawn.

آي coming; come thou, *from* آمدن.

اَيْ *or* اَيَا O! *sign of the voc. case.*

اَيَّام A. times, days, *pl. of* يوم.

ايسْتادن to stand.

ايشان they; their. ايشان خُود themselves. ايشانْرا them; to them.

اي عزيز O Sir!

ايمن A. the right hand; safe.

اين this. اينان these.

اينجا here.

اينْچنين so, thus.

اينسو hither.

اينك behold.

اَيْنَما A. wherever.

آينه a mirror.

اينْها these.

ايْوان hall, court.

ب

بَ to, for.

با with, possessed of; since.

پا foot, paw.

باب A. a gate; a chapter.

باخْتن to play.

باد the wind, air; let it be.

بادِ صبا zephyr; a gentle gale; the east *or* morning wind.

باده wine.

بار a load, baggage.

پارْچه cloth, clothing.

پارسي Persian.

باري once.

باز playing, play thou, *from* باخْتن

باز again, anew.

باز داشْتن to withhold, keep back.

بازنْده a player, playing.

باش being, be thou, *from* بُودن.

باشد it may be, *from* بُودن.

باغ a garden. باغبان a gardener.

باقي A. the remainder, permanent.

باك fear.

پاك pure, chaste, clean.

بالا above, upwards.

باهم together.

بايد it is necessary, *from* بايستن.

بايستن to be necessary.

ببرد he took *or* bore up.

بت idol.

بترس fear thou, *from* ترسيدن.

ببوسيد he kissed, *from* بوسيدن *The first* ب *appears to be redundant.*

بچه (*pl.* بچگان) an infant.

بجهت for, on account of.

بحر A. metre: the sea.

بخارا Bukhārā, *name of a place.*

بختيار fortunate.

بخشم I would give, *from*

بخشيدن to give, forgive, &c.

بخيل A. avaricious, a miser.

بد bad. بدم bad of me. بدترين or بترين worst.

بدان to *or* for this *or* these.

بدان know thou. بدانستمي I might have known, *from* دانستن.

بدرود farewell.

بدل A. change.

بده give thou, *from* دادن.

پديد conspicuously, publicly.

پديد آمدن to become conspicuous.

پذير accepting, *from*

پذرفتن to accept.

پر full. بر the bosom, upon. برت thy bosom. بر carrying, ravishing, *from* بردن

بر آسودمي I should rest.

بر آمدن to ascend.

براي for, because.

بر آید arises, comes, *from* بر آمدن.

بربط a harp, lute.

برتر higher.

برخاستن to rise, arise.

برداختن to finish, compose.

برداز composing, completing.

بردازد he finishes, performs.

بردن to bear, carry, lead.

بردند they carried off.

برده a veil, tapestry.

برس ask thou, asking.

برسد it may *or* will arrive.

بر سر above, on the top *or* head.

برسیدن to ask.

برسیده ایم we have asked.

برف snow.

برفت he went away.

برگ a leaf; power; arms; ornament; a musical instrument.

پر کردن to fill.

برگشتن to return, recede.

بر نشستن to ascend, mount, sit on.

پروانه a butterfly, moth.

پرور a protector, nourisher.

پروردن to educate, nourish.

پرورش education; nourishment.

برون without, out of.

برهم together.

پرهیز abstinence, chastity.

پري an angel, fairy.

پریشان ruinous, disordered, scattered.

بزرگ great, personage.

بزم A. assembly, banqueting.

بزیر under, below.

بسپارند they will give up, *from* سپردن

بستان a garden. پستان a breast.

بستن to bind, shut.

بسر بردن to pass time, finish.

پسر a boy, child.

بسیار much, many.

بِشْگُفْتي it blossomed.

بِشْكَنيم let us break.

بصيرت A. sight; prudence.

بُطْلان A. vain, fruitless.

بطي A. slow.

بعد A. after. بعد از آن afterwards.

بعيد A. distant.

بِفَرما *second person imperative, from* فَرمُودن to command, &c.

بقا A. permanency.

بَقي A. he remained.

بكامست is to (my) desire.

بِكاوِيد he did dig, *from* كافْتن *or* كاوِيدن.

بِگْذار leave thou.

بِگو say thou, *from* گُفْتن.

بِگْذرد it shall pass, *from* گُذَرْدن.

بل but, but rather.

بلا A. misfortune.

بِلاد A. countries, regions.

بُلْبُل a nightingale.

بَلَغ A. he arrived.

بلكه but, rather.

بلند high, tall.

پلنگ a tiger.

بلي A. yes.

بمِرد it shall perish, *from* مُردن.

بنابر therefore; building upon.

بنابرين on this account.

بِنال mourn thou, *from* نالِيدن.

پناه asylum, refuge.

بِنْت A. a daughter, *pl.* بنت.

بنون A. sons, *pl. of* اِبن son.

بند binding, compiling; bind thou.

پند advice, counsel.

بِنْدد can bind, *from* بستن.

بنده servant, slave.

بِنمود showed, *from* نمودن.

بُنْياد foundation, basis.

بُودن to be.

بُودندي they were, *from* بُودن.

بوس a kiss.

بوستان a garden.

بوسيد he kissed, *from* بوسيدن.

بوشيدن to hide, cover, conceal.

بوم an owl. ببوم to the owl.

بوي fragrance, smell.

بوي گل rose-scented; scent of the rose.

به good. بہ in, into, to.

بهار the spring.

بهارستان the mansion of the spring.

بهجت cheerfulness.

بهر because, for, on account of; for all, or every one; fortune.

بهم together, one with another.

بي without.

بيا come thou, *from* آمدن.

بيابان a desert; uncultivated.

بيابم I shall find.

بيت house, distich.

بيار bring thou, *from* آوردن.

بياض A. white; brightness.

پياله a cup.

بيباك fearless.

بياموزي thou shalt learn, *from* آموختن.

بيتأمل inconsiderate.

بيترتيب irregular.

پيچ twisting.

بيچاره helpless.

بيحواله without assistance.

بيخ a root, origin.

بيخار without a thorn.

بيخبر ignorant.

پيدا openly; apparent.

بيداد injustice.

بيدل heartless, disconsolate.

پير old; an old man.

بيرون without, out of doors.

بيز shedding, sifting, *from* بيختن.

بيست twenty.

پيش before; the front.

پيشه art, trade.

بيشمار innumerable.

بيقرار inconstant; afflicted.

بيگانه new. بيگانگي novelty.

پيكار battle, engagement.

پيكر the face, form.

پيل an elephant.

پيمانه goblet. پيمانه نوش goblet-drinker, destroyer.

بيم fear, danger.

بيمثال unequalled.

بين seeing.

بينم I may see, *both from* ديدن.

بينوا helpless, unfortunate.

ت

ت or ات (annexed to words) thy.

تا until, that, in order to.

تاختن *rush upon, attack.*

تار web, dark.

تاراج spoil, prey, ruin.

تاريخ A. a history, chronicle.

تاريك dark. تاريكتر darker.

تازه fresh, new, young.

تازەتر more fresh, &c.

تأكيد A. corroborating.

تأمّل A. consideration, speculation.

تجسّس A. searching, watching.

تحفه A. present; rare, elegant.

تحقير A. vilifying.

تخصيص A. particularizing.

تدبير A. prudence, government; regulation.

تر moist, fresh.

ترا thee; to thee.

ترانه harmony, modulation.

تربت *A. a tomb.*

ترتيب *A. order, regularity.*

ترسي *thou fearest, from*

ترسيدن to fear.

ترسيدي thou mayst fear.

تُرْک a beautiful man *or* woman; a Turk. تَرْك A. leaving, relinquishing.

تَسْلِيم A. giving up, surrendering.

تَشْكِيك A. doubting.

تَصْنِيف A. composition, publication.

تَصْغِير A. diminution.

تَعَالَى ٱللّٰه A. *or* ٱللّٰه تَعَالَى may God be exalted!

تَعْظِيم A. ma[illegible]ing.

تَعْلِيق A. hanging, dependant; the most elegant kind of Persian hand-writing

تَفَرُّج A. relaxation, walking.

تَفْسِير A. explaining.

تَفْضِيل A. superiority.

تَكْسِير A. fraction, breaking.

تَلْخ *bitter, severely.*

تَلْخكام *bitter in taste.*

تماشا *diversion; a spectacle, seeing.*

تمام A. full, perfect; completion, end; completely.

تَمَنِّي A. wishing.

تَمْيِيز A. discrimination.

تن the body, person.

تُنْد rough, fierce.

تَنْكِير A. making vague, indefinite.

تَنْها alone, only; solitary.

تو thou; thy. تو خود thyself.

تَوَارِيخ A. (*pl. of* تاريخ) histories.

تَوَاضُع A. humility.

تَوَان it is possible, *from* تَوَانِسْتن.

تَوَانْگَر powerful.

تَوْبه A. repentance; conversion.

تَوْصِيف A. description.

تُهِي empty, void.

تير an arrow; the river Tigris.

تيز sharp; violent, passionate.

تيغ *a sword, dagger.*

ث

ثَرِي A. *moisture.*

ثُرَيَّا A. *the constellation Pleiades.*

ثَمِين A. precious.

ج

جاءَ A. he came.

جا a place.

جاه dignity.

چاره a remedy.

چاك a fissure, a breach.

چاك زدن to tear.

جام a cup, glass; mirror.

جامه a mantle, robe.

جامِد A. hard substance.

جان the soul; a beautiful woman.

جانان souls; friends, lovers.

جان فزاي delighting the soul.

جدّ A. study, endeavour.

جائِع hungering, a hungry person.

جُدا separate.

جرّ A. attraction, genitive case.

چرا wherefore, why?

جراحت (pl. جراحات) a wound.

چرخ fortune; the globe.

جرِيمه A. a crime.

جزا A. a reward, recompense.

جُز unless, except.

جِستن to leap. جُستن to seek, examine.

چشم the eye.

چشمه a fountain.

چشيدن to taste, try.

چشيده ام I have tasted.

جعد A. a curling.

جعلي A. artificial.

چغانه a lyre, a lute.

جِگر the liver. جِگَردوز liver-piercing.

چگونه how; what?

جلد A. a volume; a skin.

جمال A. beauty, elegance.

جميل A. beautiful.

جمشيد Jamshīd, *proper name*.

جمع A. collection, assembly, plural.

جُملَه the whole.

جُمُوع A. multitudes, plurals.

چمن a garden, meadow.

چمنزار a verdant plain, meadow.

چنان in like manner.

چنانچه in the same manner.

چنانکه in this manner, thus.

جنت A. or جنة paradise.

چند how many?

چند بار how often?

چنگ a harp, lute.

چو when, like, as.

جو seek thou, *from* جستن.

جواب an answer.

جوان young, a young man.

جواني youth.

جواهر A. (*pl. of* جوهر) jewels.

جوع A. hungering, hunger.

چون how? when?

چونکه when that.

جويي thou mayst seek, *from* جستن.

چه what, which.

جهان the world.

جهانگشا conqueror of the world.

جهاندار possessing the world.

جهد A. diligence, solicitude.

چيست what is it?

چيد he gathered, *from* چيدن.

چين China; a wrinkle.

چينم I may gather, *from* چيدن.

ح

حاتم ring, seal.

حاجت A. necessity.

حاصل A. obtaining; harvest, profit.

حاضر A. present, at hand.

حافظ A. Hāfiż (a man of great memory) *name of a poet.*

حال A. a condition, state; time present.

حاليه relating to time present.

حالت motion, action; state.

حُبَّ A. he was loved, passive of

حَبَّ he loved.

حبس A. imprisonment.

حبشي A. an Abyssinian.

حُجّة A. a decision.

حجر A. a stone, *pl.* حجارة.

حدائق A. (*pl. of* حديقة) gardens.

حذر A. caution.

حراست A. guarding.

حردون A. a lizard.

حرف A. a letter, حروف *pl.*

حركت A. motion; a vowel.

حسد A. envy.

حسن A. beauty. حسن beautiful.

حشمت A. pomp.

حق A. true; true God.

حقيقت A. sincerity; truth.

حقيقي A. true.

حكايت A. story, relation.

حكم A. he decreed.

حُكْم A. a decree; means.

حكمت A. science; wisdom.

حكيم A. wise; a philosopher, physician.

حلال A. lawful.

حلم A. mildness.

حمد A. praise.

حوادث A. (*pl. of* حادثة) accidents.

حوالة A. assistance, support.

حوائج A. (*pl. of* حاجت) necessaries, necessities.

حيات A. life; an entrance.

حيل A. (*pl. of* حيلة) frauds.

حيوان A. living, an animal.

خ

خار a thorn.

خارستان place of thorns.

خارخاري anguish, resentment.

خارج A. being without, going out.

خاص A. pure, excellent, noble.

خاطر A. mind, heart, disposition.

خاك earth, dust.

خال A. a mole *on the face.*

خالق A. the Creator.

خالي void, empty.

خان a lord, grandee; an inn.

خانها (*pl. of* خانه) houses.

خبر A. history, news, fame.

خبر ده relate thou, *from*

خبر دادن to inform, relate.

خُبْز A. bread.

خُتن Khotan, *Tartary.*

خجل A. ashamed, blushing, envious.

خجلت A. a blush, shame.

خُدا God.

خداوند a prince, lord, patron.

خُداوَندا O God! O heaven!

خُداوَند يگانه the only Lord God.

خُدايار friend of God, *proper name.*

خراب A. ruined, desolate.

خرّت A. murmured; fell, *from* خرّ.

خرج A. he went out.

خِرد intellect. خُرْد small.

خِرَدمند wise, intelligent.

خُرده minute, subtile; minutiæ.

خرسند contented. خُرسندم I am contented. خُرسندي contentment.

خُرّم charming, pleasant.

خُروش rage, emotion; an attack.

خريد buying; he bought.

خِزان the autumn.

خشي A. he feared.

خضر A. Khižar, *proper name.*

خطّ A. mustacho; a line, rule.

خطا A. crime, error.

خفقان palpitation of the heart.

خفي A. concealed.

خُلاصت A. the best part of any thing, the substance.

خلق A. he created. خلْق people.

خُلُوص A. sincerity, purity.

خندان smiling, pleasant.

خندیدن to smile.

خواب sleep; a dream.

خواب آلود drowned in sleep.

خواب جا the place of rest; a bed.

خوارا eating, devouring.

خواستن to desire, to want.

خوان a reader, singer, singing; a tray.

خواندن to read, sing.

خواه ask, wisher, wish for; whether.

خواهي you will, *from* خواستن.

خوب pleasant, fair, gentle, good.

خوبتر more beautiful, &c.

خوبترین most beautiful.

خوب روي fair-faced.

خود *or* خودش one's-self; his.

خوردن to eat, devour.

خورشید the sun.

خوش sweet; happy.

خوشا great joy.

خوشبوي sweet-scented.

خوشخوي sweet-tempered.

خون blood. خونریز blood-dropping.

خوي disposition, temper.

خیال imagination, phantasy.

خیر A. good, virtue.

خیز rising, *from* خاستن *or*

خیزیدن to rise, spring up.

خیزیدي thou hast risen.

د

داج darkness, night.

داد equity; a gift.

دادن to give.

دار having, *from* داشتن.

دار A. a family; house.

دارا Dārā, *Darius*.

دارم I have, enjoy, possess.

دارند they have *or* hold.

داشت he had.

داشتن to have, hold.

داغ a wound, scar, mark.

دام a net, snare, trap.

دام A. it has remained.

دامن a fold, lappet, *or* hem, skirt, border of a garment.

دان knowing; a vessel; sheath.

دانا a wise *or* learned man.

دانایانه prudently, wisely.

دانستم I knew.

دانستن to know.

دانش learning.

دانشمند learned; a doctor.

دانشمندی learning, literature.

دانند they know, *from* دانستن.

دانه grain.

دانی thou knowest, dost thou know.

داورِی A. dominion, administration of justice.

دخلَ A. he entered.

در in, above; around; a door.

دُرّ (*pl. of* دُرّة) A. pearls.

در آمدن to enter.

در آوردن to carry in.

در آویختن to suspend; contend; provoke.

دِرخت a tree, a plant.

در خواستن to require, demand.

درد pain, torment. دُرد dregs.

دُرُست right, complete.

درکَ A. he took, seized.

درگاه court.

دِرنگ slowness, hesitation.

در نگرد he beholds, *from*

در نگریستن to view, behold.

درون within, the heart, entrails.

درویش a Darvesh.

دری the Persian language.

دریا the sea.

در یافتن to understand.

دِریغ *or* دریغا alas!

دست the hand.

دستور manual.

دشمن an enemy.

دفتر a register, journal; index.

دقیقت A. smallness: subtilty.

درگذر depart from, leave.

درگذشت it passes away.

دفع A. resistance, driving back.

دگر again: another.

دل the heart.

دلاویز ravishing, delightful, *comp. of* دل *and* آویز *participle of* آویختن to hang, suspend.

دلجو agreeable, pleasant, *comp. of* دل *and* جو *part. of* جستن to desire, ask, seek.

دلدار a mistress; heart-possessing, *comp. of* دل *and* دار *particip. of* داشتن to have, hold.

دلسوز heart-burning, *comp. of* دل *and* سوز *part. of* سوختن to burn.

دلفریب heart-deceiving, *comp. of* دل *and* فریب *part. of* فریفتن to deceive.

دلکش heart-drawing, *comp. of* دل *and from* کش کشیدن to draw.

دم breath; time; pleasure.

دماغ the brain, the palate.

دمساز a friend; harmonious, *comp. of* دم breath, *and* ساز *from* ساختن to do, make.

دنیا A. the world, present state, opposed to آخرت hereafter.

دوانیدن to cause to run.

دوحت A. a species of large trees; an orchard.

دور A. a circle, orbit, revolution; rolling. دور P. far off, distant.

دوری distance, absence.

دوز sewing, piercing, (*from* دوختن).

دوزخ hell.

دوست a friend, mistress.

دوستدار friendly.

دوستتر dearer, more friendly.

دولت or دوله A. felicity; riches; a kingdom, state.

ده a village; a giver.

دهر fortune, fate, time, world.

دهقان a village-chief.

دی winter, first winter month, December. دی yesterday.

دیار (pl. of دار) friends, families, habitations; a country.

دید he saw, from

دیدن to see.

دیدار sight.

دیروز yesterday.

دیگر another. دیگربار again.

دینار A. a dinar.

دیوار a wall.

ذ

ذو A. possessed of, endowed with.

ذوجلال A. majestic.

ذهب gold.

راحت A. tranquillity.

راز a secret, mystery.

رافت A. compassion, favour.

راکب A. riding, a rider.

راندن to drive, banish.

راه a way, path.

رجل A. a man, pl. رجال.

راه زدن to rob, steal, infest the highway.

رای A. opinion.

رجوع A. returning.

رحمت A. mercy.

رخ a cheek, face. رخ the sound of a musical instrument.

رخسار a cheek.

رزم combat, battle.

رساله A. a letter, a mandate.

رسانيدن to cause to arrive.

رستن to grow. رستن to be delivered.

رسل A. messengers, prophets, *pl. of* رسول.

رسم A. manner, law, regulation.

رسيد arrived, *from*

رسيدن to arrive.

رشته a line, thread.

رطل A. pound weight.

رعنا A. tender, delicate, lovely.

رعيت A. people, farmers.

رفتار motion.

رفتم I went, *from*

رفتن to go; departure.

رفع A. elevation, nomination.

رقيب A. a rival.

ركناباد Ruknābād, *the name of a place.*

رموز A. (*pl. of* رمز) enigmas.

رمي A. he threw; throwing.

رنج sorrow, pain.

رنجيدن to be pained.

رند a wanton, dissolute, drunken, person.

رنگ colour, paint.

رنگارنگ many-coloured, various.

رنگين coloured.

روا A. right, competent, worthy.

روان proceeding, flowing.

روح A. the soul, life, spirit.

روح افزا spirit-raising, *from* افزودن.

رود، راد، 4th conj. اراد he willed, desired.

روز a day.

روز افزون increasing daily.

روزگار fortune, world, time, an age

روزگار نامه a journal.

روزي one day; fortune.

روشن splendid, evident.

روشنتر more splendid.

روشني light, splendour.

روست a garden.

رونق A. beauty, elegance.

روي or رو face, top, surface.

روي thou dost go, from رفتن.

روئي thou dost grow, from رستن.

ره or راه a road, way.

رهزن highway robber.

ريحان A. herbs (in general) properly sweet basil.

ريختن to pour.

ريز pouring, dropping.

ز

ز (for از) from: than.

زار a complaint; a bed, a place.

زاريدن to complain.

زاهد A. a religious.

زايد A. increase.

زبان the tongue; language.

زبر above, high, superior.

زخم a wound, blow, stroke.

زدن to strike, hurt, impel.

زر gold.

زرد pale, yellow.

زرنگار ornamented with gold.

زرين golden.

زكه from whom?

زلف a lock of hair, ringlet.

زليخا Zulīkhā, *Potiphar's wife.*

زمان A. time.

زمردفام emerald-coloured.

زمردين made of emeralds.

زمين ground, earth.

زن striking, disturbing, *from* زدن to strike; a woman.

زنانه belonging to women.

زندان a prison.

زندگاني life.

زوال A. decay, misery.

زود quick. زودي quickness.

زهر poison, venom.

زهرناك poisonous.

زوج A. a husband, *pl.* ازواج.

زهره Venus. زهره courage; gall.

زيان loss, damage.

زيب an ornament; beauty.

زيبا beautiful.

زيباتر more beautiful.

زيبد agrees, suits, *from*

زيبيدن to suit, agree with.

زيت A. oil-olive.

زير under, below.

زيرا because, for.

س

سا like, resembling.

ساحل A. a shore, coast, bank.

ساختن to prepare, make.

سار full of.

ساز preparing.

سازد he makes, *both from* ساختن.

ساغر a cup.

ساق A. the leg.

ساقي A. a cup-bearer, water-carrier.

ساكن A. resting, residing.

سكون A. rest.

سالك A. a traveller; going.

سالم A. sound, sane.

ساله belonging to a year, age.

سايه a shade.

سبب A. a c

سپردن to resign, give up.

سبز fresh, green.

سبك light of weight.

سبكباران bearers of light burthens.

ستايش praise, *from* ستودن.

ستدن to take.

ستم injury, oppression.

ستمديدگان the injured, afflicted.

ستمگر *or* ستمكار a tyrant.

ستمكيش a tyrannical.

سودن to praise.

سجّاده A. a sacred carpet.

سجع A. rhyme, melody; the cooing of doves.

سجود A. adoration.

سحر A. the morning, crepuscle. سِحْر inchantment.

سحرگه or سحرگاه the morning.

سحری A. belonging to the morning.

سختی adversity, danger, poverty.

سخن or سُخن speech; a word.

سر head, end, extremity.

سرا inn, lodging.

سراج A. lamp, lantern; the sun.

سراسر from beginning to end.

سرافراز lofty, tall; glorious.

سرد cold.

سرگذشت an occurrence, accident.

سرگشته wanton; astonished, confused; a vagabond.

سرو a cypress-tree; a horn.

سرور A. joy. سَرور a prince, chief.

سزا convenient, proper.

سزاوار proper, due.

سعادتمند happy-disposition, happy.

سعي A. an endeavour, diligence.

سعير A. barley.

سفتي thou piercest, *from*

سفتن to pierce, bore.

سفهاء A. fools, *pl. of* سفيه.

سكون A. quiet, resignation.

سلسال A. pure water; a chain.

سلسله A. a chain, series, lineage.

سلطان A. power, Sultan.

سمرقندي a native of Samarcand.

سمع A. he heard.

سمن jessamine.

سمنبر jessamine-bosomed.

سنّ A. a tooth. سنه a year.

سنبل a hyacinth.

سنبلستان a garden of hyacinths.

سنگ a stone.

سنگين stony.

سو A. bad, wicked.

سواد A. blackness; melancholy.

سود profit. سودا A. black.

سوختن to burn, inflame.

سوز inflaming, *from* سوختن.

سوي towards; a place, part, side.

سها Soḥā, *name of a star.*

سهي tall, erect.

سهيل *the star* Canopus.

سياست A. government.

سياه *or* سيه black.

سياهي blackness.

سيراب bathed, full of water.

سيم silver.

سيما the face, colour.

سيمين silvered.

سينه the bosom, breast.

ش

اش *or* ش (*annexed to words*) his, her; to him, to her.

شاخ a branch, twig, horn.

شادماني mirth.

شان (*for* ايشان) they; their.

شاندن to comb.

شاه a king, emperor

شاهباز the hawk.

شاهوش royal, princely.

شب night.

شباب A. youth.

شبستان night, place of night.

شبي one night.

شتاب haste.

شتاب‌كن *or* شتابي make haste.

شتافتن to make haste.

شجر A. a tree.

شد he was; going, *from*

شدن to be, go, &c.

شراب wine.

شرمسار bashful.

شرمساري bashfulness.

شعار A. mark, symbol.

شعرآ A. poets, *pl. of* شاعر.

شعله A. light, flame, splendour.

شكايت A. a complaint.

شكار hunting.

شكر sugar.

شكر A. he was thankful.

شكرخوارا eating sugar.

شكردان } a chest of sugar.
شكرستان }

شكرلب sugar-lipped.

شكستن to break, defeat.

شكسته Shikestah (broken) *the current Persian hand-writing.*

شكفتن to blossom, to admire.

شكوفه a flower.

شكيبا patient.

شكيبائي patience, toleration.

شما you, your. شما خود yourselves.

شمار number; numerous.

شمارا ye, you; to you.

شمامه A. odour, fragrance.

شمردن *or* شماريدن to number, enumerate.

شمس the sun.

شمشير a scymitar.

شمع A. a candle, wax taper.

شمه A. odour; nature, custom; an atom.

شناختن to understand.

شناس knowing, *from the above.*

شنفتن *or* شنودن to hear.

شنوده ام I have heard.

شنيدند they heard, *from* شنيدن.

شوخ jovial, gay, wanton, bold, insolent. شوخ impurity.

شوكت A. glory, splendor.

شهد A. honey, honey-comb.

شهر A. a city; the moon; a knave, a month, *pl.* اشهر.

شيدا insane: enamoured.

شير a lion.

شيرازه the top band of a book.

شيرازي Shīrāzī, a native of Shīrāz.

شيرستان the habitation of lions.

شيرماده a lioness.

شيرنر a lion.

شيرين Shīrīn (sweet, gentle) *proper name.*

شيرينكار of gentle manners.

شيطان A. Satan.

ص

صاحب A. lord, master, possessor, friend; endowed with.

صاحب جمال beautiful.

صادق A. speaking truth, true man.

صبا A. the zephyr.

صبح or صباح A. morning, aurora.

صبح دم morning-time.

صبحدمي one morning.

صبر A. patience.

صحبت company, society.

صحيح A. true, sound.

صحيفه A. a leaf, book, page.

صرف كردن to expend, employ.

صعب A. difficult, severe.

صفة A. attribute, *pl.* صفات.

صنع A. he did, performed.

صواب A. truth, rectitude.

صوت A. voice, sound, in gram. interjection, *pl.* اصوات.

صورت A. fancy, image, form.

صورت كردن to feign, fancy.

صيام A. fasting.

صاح صيح A. he cried out.

صيد A. hunting; prey.

صَيد كَردن to take prisoner.

صيغه A. inflection, conjugation.

ض

ضارِب A. striking, striker.

ضَرب A. he struck.

ضَرّ A. injury.

ضعيف A. weak, infirm.

ضمير A. mind, conscience, pronoun.

ضيا A. light, splendour.

ط

طاب A. he was happy.

طاعت A. obedience.

طاقت A. power.

طامِع A. avaricious, lustful.

طالِب A. enquirer, seeker.

طبق A. a dish.

طرب A. joy, mirth, festivity.

طربخانه the house of mirth.

طرف A. a border, margin, part.

طُرّه A. a lock of hair.

طريق A. custom, way, manner.

طَعِم A. he tasted.

طلبي thou askest, *from* طلبيدن.

طُلُوع A. rising, *as the sun*.

طمع A. desire, avarice.

طُوس name of a place.

طُوطي a parrot.

طَوْعاً A. obediently.

طوفان the deluge; a storm.

طَويل A. long.

طَي A. a fold, ply; folding.

طَير A. a bird.

ظ

ظالِم A. oppressing, oppressor.

ظرف A. container, *pl.* ظُرُوف.

ظفر A. victory.

ظِل A. shadow.

ظُلمت A. darkness.

ظَنّ A. opinion, surmise.

ظهر A. the back.

ع

عابد A. a religious.

عادت A. custom, usage.

عارض A. a check; an accident.

عاشق A. a lover.

عاشقين A two lovers.

عاقبه A. the end, issue, event.

عاقل A. intelligent.

عالم A. the world. عالم learned.

عالم سوزي world-inflaming.

عام A. universal, plebeian, public.

عبد A. a slave, *pl.* عباد.

عجب A. wonder, admiration.

عجم foreign; Persian.

عدالت A. justice.

عدد A. number.

عدو A. an enemy.

عدم non-existence.

عذار A. a cheek, face, temples.

عرصه A. field, court, area; an empty space; a dice-table.

عرضه داشت representation, petition.

عزل A. he spun.

عزيز A. magnificent, incomparable.

عشرت A. mirth, conversation; the pleasures of the table.

عشق A. love.

عشق بازي fondness.

عشره A. a fruit so called.

عصمت A. chastity, integrity; defence, safeguard.

عطار A. perfumer.

عطر A. perfume, ottar of roses.

عطرسا perfume-like, fragrant.

عطف A. conjunction.

عفاك الله A. God preserve thee.

عقب A. he followed, 3rd conj. عاقب.

عقد A. string of pearls. عقد a knot.

عقده A. a knot.

عقل A. prudence, intelligence, knowledge.

عقوبت A. punishment, torment.

علم A. knowledge, science, art.

علوم pl. sciences.

علما A. (pl. of عالم) learned men.

علي A. upon, against.

عمر A. life. عمرم my life.

عمل A. action, operation.

عنبر A. amber, ambergris.

عند A. [illegible] with, near.

عندليب A. a nightingale.

عوائب A. (pl. of عيب) vices.

عهد A. age, time; compact, promise.

عيار A. a touchstone, proof.

عيب A. vice, crime, stain.

عيد A. festival, solemnity; joy.

عيش A. mirth, delight; life.

عين A. a fountain; an eye, look; essence.

غ

غائب A. absent, invisible, concealed.

غبار A. dust; a thick vapour.

غر A. he has deceived.

غريب A. a stranger, foreigner; a poor man; extraordinary.

غزال A. fawn.

غزل A. an ode.

غزليات A. (*pl. of the above*) odes.

غصه A. vexation, anger.

غلام A. a boy, servant, slave.

غم A. care, grief, terror.

غمگين sorrowful.

غمناك afflicted.

غنچه a rose-bud; a bud.

غنه A. sounding through the nose; nasal.

غور A. depth.

ف

فارس Fars, a province of Persia so called.

فاعل A. agent, doer.

فاضت A. overflowed, *from* فاض.

فال A. an omen, presage.

فام coloured.

فتنه A. a tumult, faction, discord, mischief, scandal.

فخر A. glory, ornament.

فدا A. ransom, redemption.

فراق A. absence, separation.

فراموش oblivion, *from*

فراموشيدن to forget.

فرد A. individual, *pl.* افراد.

فردا to-morrow.

فردوسي Firdausi, *proper name.*

فرس A. he tore. فرس a horse, *pl.* افراس.

فرستادن to send.

فرسخ A. a parasang, *pl.* فراسخ.

فرش A. a carpet.

فرشته an angel, messenger; fairy.

فرق A. difference.

فرقت A. absence; فرقه a troop; a sect.

فرمودن to command.

فرو below; dejected.

فروخت selling; he sold, *from*

فروختن to sell.

فرود آمدن to descend.

فروزي (*for* افروزي) inflamed, *from* افروختن.

فروش selling, *both from* فروختن.

فروغ A. splendour.

فروماندن to be dejected.

فريبي *or* فريب deceit, *from* فريفتن.

فريفتن to deceive.

فريق A. a part, tribe.

افشان scattering, *from* افشاندن.

فصيح A. eloquent. فصيح‌ترين most eloquent.

فضل excellence.

فعل A. action, verb.

فغان complaint; alas!

فعل A. he did, performed.

فكر A. consideration, care.

فكر بفرما consider; بفرما *is the imperative of* فرمودن.

فلان A. some one, any one.

فلك A. heaven; the world; fortune.

في A. in, into.

فيض A. abundance; bounty.

فيل an elephant.

ق

قاضي A. a judge.

قال A. he said.

قام A. he stood.

قائم A. standing.

قبله گاه place towards which one prays: Father.

قتل A. he slew.

قد A. a form, figure, shape, stature.

قدح A. a cup, goblet.

قدر A. fate, predestination; quantity; value; dignity, power.

قرار A. constancy, consistency, confirmation; quiet.

قريب A. near.

قسي A. it was hard.

قصر A. a palace.

قصه A. a tale; an action.

قضا A. fate, death, judgment.

قطع A. cut, passing over.

قفس a cage.

قلة A. paucity.

قلوب (*pl. of* قلب) hearts.

قياس A. measure, analogy, advice, argument; a syllogism.

قيام A. station, standing; resurrection; confusion, tumult.

قيصر A. Cesar, an emperor.

ك

ك A. as, like, in the same manner.

كاذب lying, a liar.

كار business, necessity. كار a maker.

كارخانه a work-shop, place of business; the world.

كارزار a battle, contest.

كارگر expert; one who labours.

كارگر آمدن to penetrate, labour, &c.

كاروان a caravan.

كاش would!

كاشانه a house, hall, gallery, chamber.

كافتن to dig.

كاكل a curling lock.

كالبد the body; a form, model.

كام desire, wish.

كامران desire; obtaining one's wish.

كان A. he was.

كان *for* كه آن; also a mine.

گاه a place. كاه a straw, lessening.

كبر A. pride, magnificence.

كبوتر a dove.

كتب A. a book, letter, writing.

كتف A. the shoulder.

كثرت A. abundance.

كجا where? whither? how?

گداختن to melt, dispel.

گداز melting, *from the above.*

كدام which? كدامست who is there?

گذاشتن to leave, neglect.

كذب A. he lied.

گذرانيدن to cause to pass.

گذشتن to pass; to leave.

گر if; a performer, maker.

كرا whom; to whom? A. hire, rent.

گران heavy.

گرچه though.

كرد he made.

گرداب a whirlpool, gulf.

كردار action, labour, profession; life.

گردانيدن to cause to become

كردم I made, *from*

كَردن to do, make.

گَردن the neck.

گُرز a battle-axe, mace.

گِرفتن to take.

گُرگ a wolf.

كرم A. generosity.

گرم warm. گَرما warmth.

كَرها A. abhorring, detesting.

گز a measure so called, used for measuring cloth, land, &c. a cubit.

گزيدن to choose. گزيدن to bite.

گُزيده select, most excellent.

كَس a person, any one.

كَسب acquisition.

گُسترانيدن to cause to spread.

گسيختن to break, tear.

گسل breaking, *from the above.*

گُشا conquering, opening, &c. *from*

كُشادن to open, discover, conquer, to rejoice.

گشايد he discovers, *from the above.*

گشتن to become. كُشتن to kill.

كِشتي a boat.

گشن numerous.

گُشود he has discovered, &c. *from*

گُشودن to discover, open, conquer.

كِشور a region, climate, country.

كشيده ام I have drawn out.

كعبه A. temple at Mecca, temple.

كَف the hand, the palm.

گُفت he said. گُفتار speech.

گُفتم I said,

گُفتن to speak, say; speaking.

گفتي thou hast said. گُفتي he said.

كلام A. speech.

گُل (gul) a rose.

گِل (gil) clay.

گُلاندام Gulandām (rose-resembling, *from* گُل a rose, *and* اندام form, figure, &c.) *a proper name.*

گُلْبن a rose-bush.

گُلْبُوي rose-scented.

کُلْبه a closet, cottage, hut.

گلْبه a fisherman's boat.

گُلْزار a bed of roses.

گلستان Gulistān (a rose-garden, bower of roses) *title of a celebrated book.*

گُلْعذار rose-cheeked.

گُلْفشان strewing flowers.

گُلْگَشْت a rose-walk ; bower.

گُلْگُون rose-coloured.

کُلُوخ انداز brick-caster, the apertures in a fortification, through which they throw down bricks, stones, &c. upon the head of an enemy.

کم little ; defective.

گُماشْتن place, charge, commission.

کمال A. perfection, accomplishment, finishing.

کمْتر less.

کمر a girdle, belt.

کُن do thou ; doing, *from* کرْدن.

کُنان doing.

کنار a boundary, margin, side, part, shore ; an embrace.

گُنبذ a vault, arch, tower, cupola.

کُو where ?

گو say thou. *from* ن

کوتاه short, dwarf.

کوچک small. کوچکتر smaller.

گوش an ear.

گوش کُن listen thou, *from*

گوش کرْدن to listen.

گوشه a corner.

کوفتم I smote, *from*

کوفتن to smite.

کَوکَب A. a star.

گُوناگُون various, many-coloured.

کُوه a mountain.

گوْهر a jewel, pearl ; lustre, essence.

که who, which; since.

گیتي the universe.

گیر taking.

گیرد might take, *both from* گرفتن.

کیست who is it? *comp. of* که who, است *third person present of* بودن.

کینه *or* کین hatred, revenge, rancour.

گین See Art. 151, Gram.

کین that, these, *comp. of* که *and* این.

ل

لِ A. to, for. لَ certainly.

لا A. no, not.

لازم A. necessary, in Gram. intransitive.

لاله a tulip.

لالهزار a border *or* bed of tulips.

لب A. (*pl.* لبان) a lip; margin.

لُبّ A. the heart, pith, marrow.

لبالب up to the brim.

لرزه trembling.

لشکر an army.

لطف A. benignity, gentleness, grace.

لعل a ruby, ruby lip.

لقي A. he met.

لم A. not.

لمّا A. not yet.

لن A. not, by no means.

لو A. were it so, perhaps.

لولیان A. beautiful women, prostitutes.

لي *of* لِ to, for, *and* ي affix. 1st pers. Arab. to *or* for, one.

لیاقت A. fitness.

لیکن but.

لیل A. *or* لیله night.

م (*annexed to words*) my.

ماء A. water.

ما A. that which, *also*, no, not.

ما we; our. ماخود we, ourselves.

ماتَ A. he died.

ماده female.

مار a serpent.

مارا us; to us.

ماضي A. preterite.

مال A. property.

مالك A. possessor, proprietor.

ماليدن to rub, grind, polish.

ماندن to remain.

مانستن to resemble.

مانند they remain, *from* ماندن.

ماه the moon; a month.

ماهرخ with cheeks like the moon.

ماهروي with a face like the moon.

ماهي lunar, monthly; a fish.

مايل A. inclining, having a propensity.

مُبالغه A. excess.

مبادا lest, by chance.

مبسوط A. extended, dilated, spread.

مپرس do not ask, *from* پرسيدن.

متصرفه A. varied, declined.

مُتعدّي A. passing, transitive.

مُتكلّم A. the speaker, 1st person.

مثال A. similitude, resemblance.

مجرد A. stripped, naked.

مجلس A. an assembly, banquet.

مجمع A. a place where people assemble; a collection, junction.

مجهول A. unknown.

مُحارب A. making war.

محبوب A. friend; beloved.

محبوس A. confined, imprisoned.

محرم A. a friend, counsellor.

محل A. place, time, opportunity.

محنت A. affliction, disgrace.

مختصر A. contracted, an epitome.

مختلف A. discordant, confused.

مختفي A. concealing.

مُخفف A. made light.

مُدبر A. governing, a governor.

مُدّ A. a measure, *so called.*

مُدّت A. a space of time.

مرا me; to me.

مراحم A. (*pl. of* مرحمت) favours, graces.

مراد A. desire, will, affection.

مراهم A. (*pl. of* مرهم) remedies, plasters.

مرحمت A. mercy, favour.

مرد or مرد a man.

مردانه courageously, manfully.

مردن to die; to be extinguished.

مرّ A. he passed by.

مروّت A. manhood, generosity.

مژده joyful tidings.

مسّ A. he touched.

مست intoxicated.

مستقبل A. future.

مسجد A. mosque.

مستغنی A. disdainful; rich; content.

مسجد A. place of worship; mosque.

مسکین A. poor.

مسموم A. poisoned.

مسند A. throne.

مشامّ A. perfumed; the palate.

مشاهده A. witnessing.

مشاهده نمودن to witness.

مشرق A. the east.

مشفق A. friend.

مشغول A. attentive, attention.

مشک musk. مشکبوی smelling of musk. مشکین musky.

مشکل A. difficult.

مشی A. he walked.

مصراع or ع A. an hemistich.

مصغّر A. diminished.

مصدر A. a source; infinitive.

مصلّا Musalla, *name of a place.*

مضارع A. term for the aorist.

مضرّت A. damage, disadvantage.

مضمر A. included, concealed.

مطرب A. a singer, musician.

مطلق A. absolute.

مظنون A. thought, surmised.

مظهر A. made apparent.

معذور A. excused.

معرفة A. knowledge, definite article.

معركه A. a battle, field of battle.

معروف A. known.

معشوق A. a friend, beloved.

معشوقه A. a mistress.

معطر A. scented, perfumed.

معقول A. reasonable, rational, probable, pertinent.

معما A. an enigma, mystery.

معني A. sense, meaning, signification.

معنوي A. belonging to sense, &c.

معهود A. established, appointed.

مغ A. a priest of the Parsees, Guebres *or* worshippers of fire, one of the Magi.

مغبچگان infant-magi.

مغز the brain.

مفارقت A. soparation, alienation.

مفعول A. done, acted upon.

مقام A. condition, station.

مقاومت A. resistance.

مقدار A. quantity, space, number.

مقصود A. intention, object.

مقلب A. a conductor, revolver.

مكارم A. *pl. of* مكرم laudable.

مكان A. place.

مكافات A. a recompense, reward.

مكتوب A. written, letter, book.

مگر perhaps, by chance; unless

مگس a fly.

ملاقات A. a meeting.

ملحق A. inserted, adhesive.

مكسر A. broken.

ملك A. a kingdom.

ملك A. a king, *pl.* ملوك.

ملك an angel, *pl.* ملائكه.

مملكت A. kingdom, *pl.* ممالك.

من I; my. من خود I, myself.

من A. of, out of.

مُناسب A. proper.

منتها A. finished, concluded.

مند endowed with.

منزل A. an inn; a stage.

منصرف A. variable, declinable.

منسوب A. related.

منغّص A. agitated.

منفعت A. advantage.

منقار A. a bird's bill.

موت A. death.

موج A. a wave.

موجب A. a cause; an acceptor.

موزون A. adjusted, arranged, weighed.

موسم A. time, season.

موصل A. Mausil, *name of a place.*

موصول A. person or thing connected.

موقوف A. dependent, stayed.

موي hair.

مؤيد A. assisted, confirmed.

مهجور A. separated, repudiated.

مهر the sun; love. مهر a seal-ring; a gold coin about 1*l.* 16*s.*

مهوش like the moon.

مي wine.

مي *characteristick of the present tense.*

ميار do not bring, *the negative imperative of* آوردن.

ميان between, among; middle.

مياميز do not mix *or* sprinkle, *the negative imperative of* آميختن.

مي بيني thou seest, *second person present of* ديدن.

ميخواره a wine drinker; an earthen drinking vessel.

ميدان A. an area, plain, square.

ميداني thou knowest.

مير dying, *from* مردن.

ميروني thou dost grow, *from* رستن.

ميزني thou strikest.

میزیبد is it becoming?

میسر A. easy to be had, obtained.

میغ a cloud, a fog.

میفروش a seller of wine, *comp. of* می wine, *and contr. part. of* فروختن.

میکشي thou drawest, bearest.

مینالم I complain, *from* نالیدن.

میوه fruit, *pl.* میوها.

ن

نا not. نا امید hopeless.

ناب pure, sincere, like.

ناتمام imperfect.

نا چیز worthless, despicable.

نادان ignorant.

نادره A. memorable event; rare.

نار A. fire.

ناز blandishments; wantonness.

نازك gentle, tender, delicate.

نازنین elegant, delicate, amiable.*

ناسزا improper, unbecoming.

ناشگفته unblown, unblemished.

ناشناس ignorant.

ناصر A. a conqueror, defender.

ناصیه A. the forehead.

ناظر A. spectator, superintendant.

نافه a bag (of musk); the navel.

نات Art. 151. Gram.

ناگه *or* ناگاه suddenly.

ناگهان unexpectedly.

نالان plaintive, complaining.

نالیدن to complain.

نام a name. نامترا thy name.

نامدار illustrious, name possessing.

نامه a book, history.

نان bread.

نائب A. a viceroy, deputy.

نبود was not. نبودمی I would not have been.

نبي A. a prophet.

نترسي do you not fear?

نتوان impossible.

نثار A. scattering, dispersing.

نثر A. prose ; to diffuse, strew.

نجستمي I would not have sought.

نجم A. a star, planet : fortune.

نحو A. syntax.

نخست first.

نخشبي Nakhshabī, *proper name.*

ندا A. calling.

نر male.

نرگس a narcissus.

نرم gentle, tame ; light ; soft.

نزد near.

نزل A. descending : hospitality.

نزول A. descent, happening.

نژاد family, extraction.

نساء A. women.

نسبت A. relation.

نسخي Nishhī, *the character in which Arabick manuscripts are generally written.*

نسوة A. women, *pl. irr. of* امرأة.

نسي A. he forgot, 4th conj. انسي he caused to forget.

نسيم A. a gale.

نشاط A. alacrity, pleasure.

نشاندن to fix, plant.

نشاننده planter.

نشستن to sit down.

نشنوي you do not hear.

نشين sitting, *from* نشستن.

نصب A. relation, accusative case.

نصيحت A. a counsel, exhortation.

نظر *or* نظر A. the sight, the eye.

نظرباز opening the eyes, ogling.

نظم A. verse ; a string of pearls.

نعره زدن to call *or* sing aloud.

نعمت A. a benefit ; favour.

نغز beautiful, good ; swift.

نغمت A. music, harmony.

نفس A. soul, self. نفس breath.

نفع A. gain, utility.

نقاب A. a veil.

نقد A. ready money.

نقش A. painting, embroidery.

نقل A. narration, report.

نگار a picture, ornament; a beautiful woman.

نکته subtlety, mystery.

نگرستن to view.

نکو or نکوي good.

نگه or نگاه custody, care, observation.

نگهدار preserve thou, *imperat. of* نگه داشتن.

نما showing. نمودند they show.

نمودن to show.

نوا melody, voice; wealth.

نواختن to soothe.

نواز soothing, *from the above.*

نوازش (*pl.* نوازشات) a favour.

نوازنده soothing, warbling, *from* نواختن

نواله a benefit.

نوبت A. a turn, change, watch, centinel. نوبت زدن to relieve guard.

نو بهار the early spring.

نوح A. the prophet Noah.

نوح A. a complaint.

نور A. light, brightness.

نوروز the first day of spring.

نوش drinking, a drinker; any thing drinkable, *from* نوشيدن.

نوشت or نوشتن to write.

نويس write thou, *from the above*

نه placing, *from*

نهادن to place.

نهاده ايم we have placed.

نهال a tree, shrub.

نهان hidden, *from* نهفتن.

نهر A. a river; flowing.

نهفتن to hide, lie hid.

ني a pipe, flute; reed.

نيز even, also; again.

نيست there is not.

نيك good, excellent.

نيكبخت well-fortuned, lucky.

نيكو bright, beautiful, elegant.

نيكوئي reputation, goodness.

نيل the river Nile.

و

و and; he, she, it.

واحد A. one, *singular fem.* واحدة.

وحدة A. unity.

واضح A. evident.

واقعات A. actions, occurrences, events.

وجود A. substance, existence.

وجود گرفتن to become, to assume being.

وار *or* ور like, possessing.

وام loan.

وجه A. the face.

ورق A. a leaf *of a* tree *or* paper.

وزيد it blows, *from* وزيدن.

وزير A. Vizier.

وش like, resembling.

وصال A. enjoyment; arrival; meeting.

وصل obtaining, enjoyment.

وضع A. placing, action; gesture.

وفا A. good faith.

ولي A. but.

وي he, she, it.

ويران desert, deranged.

ويرانه a desert; depopulated.

ه

هائل A. dreadful, terrible.

هجر *or* هجران A. separation, absence.

هجوم A. an assault; impetuosity.

هدي A. he hath led.

هر *or* هران every; soever.

هرجاكه wherever.

هرچه *or* هرآنچه whatsoever.

هرچندكه *or* هرچند although.

هركجا wherever.

هرکجاکه wheresoever.

هرگز ever.

هرگز..... نه never.

هرکه or هرانکه whosoever.

هزار a thousand; a nightingale.

هستن to be, exist.

هل A. whether, but.

هلاك A. destruction.

هم and, also; together; both.

هم A. (*annexed to words*) their.

هماشیان of the same nest.

همان the same.

هماندم directly, same time.

هماهنگ of the same inclination.

همبزم of the same banquet.

همبستر of the same pillow.

همچنین even so.

همچون or همچو like, as.

همدم breathing together.

همراز of the same secret.

همسر equal. همسری equality.

همنشین sitting together; a companion.

همه all, universal.

همیرسید it arrived, came.

همیرفتم I went, *from* رفتن.

همیشه always.

هندو black; an Indian.

هندی or هندوی Indian.

هنگام time, season.

هنوز yet.

هوا A. air, wind; sound.

هیچ no, never.

هیچ میدانی dost thou not know? *from* هیچ دانستن.

هیکل A. a temple.

ی

یا or: Arab. O!

یاب or یابان finding.

یابم I may find, *both from* یافتن.

ياد memory, recollection.

يار a friend, mistress.

يا ربّ O Lord! *of* يا O! *and* ربّ a lord, master.

ياسمين jessamine.

يافت he found, *from* يافتن to find.

ياقوت a ruby.

يد A. the hand; aid, power, strength.

يعني that is to say, viz.

يغما prey, spoil, booty.

يك one.

يگانه singular, unique.

يكتاي precious, valuable, rare.

يكدانه inestimable, rare.

يكدم one moment.

يكدو one *or* two, a few.

يكديگر one another.

يكروز one day.

يمن Yemen, *Arabia the happy*

يهود A. a Jew, Jews.

يوسف Joseph.

THE END.

The letter ē, wherever occurring, is to be pronounced like *ay* in *day*, or *a* in *same*.

The last line in the Persian couplet in page 26, will be better pointed and translated thus:

در میان این تنِ ویران شُده دیوار نبوُد

In the interval this distracted body was not a wall.

Page 35, to مایان and شُمایان add ایشانان, all of which appear to occur only in the writers of Hindustan.

To Art. 377, apply the measure مفعول فاعلات مفاعیل فاعلات, which is the proper one.

Page 210, line 3, read هر صباح بر وي every morning upon it. وي *it*, instead of روي, &c.

ERRATA.

Page.	Line.	Read.	Page.	Line.	Read.
5,	12,	tārāj.	23,	16,	بیار بیار
5,	14,	اخشیج	23,	21,	بشکنیم
8,	5,	ayāk.	24,	21,	بکوش
11,	21,	مجهول	28,	7, 18,	Art. 35.
15,	20,	بفارسي	29,	11,	Art. 61.
16,	17,	بفلك	29,	15,	بدي
17,	7,	ترخیم	30,	2,	گاهي
19,	11,	الله	37,	12,	خُداوندا
20,	12,	conjunctive.	39,	4,	عامّ